DOCUMENT RESUME

ED 054 675 48 FL 002 543

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TITLE The Oriya Language Textbook Series, Volume One: Introduction to Oriya.

INSTITUTION Cornell Univ., Ithaca, N.Y.; Michigan State Univ., East Lansing. Asian Studies Center.

SPONS AGENCY Office of Education (DHEW), Washington, D.C. Bureau of Research.

BUREAU NO BR-5-1267

PUB DATE 71

CONTRACT OEC-5-14-019

NOTE 89p.; South Asia Series, Occasional Paper No. 15

EDRS PRICE MF-$0.65 HC-$3.29

DESCRIPTORS Basic Skills; Ethnic Groups; Form Classes (Languages); Grammar; Grammar Translation Method; *Instructional Materials; *Language Instruction; *Language Patterns; *Listening Comprehension; Modern Languages; Orthographic Symbols; Romanization; Second Language Learning; Spelling; Teaching Methods; Traditional Grammar; Translation; *Uncommonly Taught Languages; Unwritten Language

IDENTIFIERS India; *Oriya

ABSTRACT

Oriya, a language spoken by approximately 14 million Indians who live along the coast of the Bay of Bengal, is the subject of this introductory language text. The basic, grammatical framework of Oriya is developed in this volume. Presentation of the orthographic system is achieved through the Romanization of the Oriya alphabet. Short dialogues with translated English versions serve as the basis of each chapter's work. Translation exercises are included in each of the 13 lessons. A transition from the Romanized transcription to Oriyan calligraphy is gradually developed for the beginning student. For the companion documents see FL 002 544, FL 002 545, FL 002 546, FL 002 547, FL 002 548, FL 002 549, and FL 002 599. (RL)

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THE ORIYA LANGUAGE TEXTBOOK SERIES

VOLUME ONE

INTRODUCTION TO ORIYA

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1971

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Asian Studies Center

East Lansing

The research reported herein was performed pursuant to a contract between Cornell University and the Office of Education, United States Department of Health, Education and Welfare, under the authority of Title VI of the National Defense Education Act.

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ED024212

These materials were prepared pursuant to a contract with the United States Office of Education, Department of Health, Education, and Welfare, under the authority of the National Defense Education Act of 1958.

Preface

It has long been known that the languages of South Asia all bear various similarities to one another, in features not shared by English [the classic paper on this subject is Murray B. Emeneau, 'India as a linguistic area,' Language 32.3-16 (1956)]. The effort invested to understand and control these features in one of the South Asian languages is repaid when a learner then takes up another language where these features also must be learned and finds that he need bend much less effort toward them than learners not having his advantage of prior study of another language of the area.

Thus, in preparing materials for the study of the less populous languages of South Asia, one is faced with the serious problem of how much background to assume in those who will use the materials. If they all approach the language as their second or third South Asian language, many things which they will already know from earlier study need not be repeated, thereby affording greater efficiency. Yet surely this would be a disservice to those with a need to know the language but no prior study of any of its linguistic neighbors; and in today's circumstances such people are many.

The present materials seek to present the basic grammatical framework of the Oriya language in a manner that is admittedly less explicit than would best serve the needs of the stranger to South Asian languages, and more explicit than would most efficiently train the area specialist already familiar with one or more languages of the subcontinent. With so few materials yet available on Oriya, this compromise approach appears desirable at this point; it is likely that the nonspecialist will have access to a tutor or drillmaster over points not clear to him.

These materials are experimental in every sense; the information they present, surely not exhaustive, is subject to revision in the light of future research findings, and the means by which they seek to impart this information are subject to revision in the light of comments from those who seek through them to learn about or to learn or to teach Oriya. In view of the experimental nature of this collection I should be reluctant to see it published but for the fact that others who use it in this form may be able to provide further scope and focus for the dissatisfaction which I find I already entertain for certain of its aspects--although I do acknowledge an immense pleasure at certain others of its aspects. I wish these users well, and urge them to communicate their comments to me, toward an expanded, accurate, and effective revision.

I wish to record my indebtedness and gratitude to friends and colleagues whose efforts have made possible this volume and the series of which it represents the first part: to the Division of Modern Languages of Cornell University, under whose auspices the underlying fieldwork was carried out; to the United States Office of Education, which funded the field research; to Dr. James Alatis and William L. Higgins, whose valued comments and suggestions from that office have helped beyond measure; to Bijoy Prasad Mahapatra, M.A. (London), a linguist of rare talents who introduced me to Oriya and many, many of whose insights have been incorporated here; to the University of Wisconsin Indian Language and Area Center for the opportunity to teach an introductory course in Oriya to give shape to some of my ideas; to Dr. Chandra Mohan Pattanayak, the able informant for that course; to Drs. William T. Ross and Ralph W. Nicholas of the Michigan State University Asian Studies Center, for enabling the publication of these materials; to their Administrative Assistant Mrs. Dorothy Doane, who with patience and competence shepherded the author and the publishing to completion; and to my wife Susan, a brilliant linguist and constructive critic of Oriya teaching materials and surely the western world's only touch typist in both Oriya and Roman scripts.

D.M.M.

The University of Wisconsin, December 1970

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ORIYA -- WHAT TO DO WITH IT

The Oriya language is spoken by about fourteen million people in India; about 92 percent of them live in the state of Orissa, an eastern region poetically comprising dense jungles, high hills, deep valleys, broad plains, and a long and imposing seacoast along the Bay of Bengal.

Oriya is an essential tool for anyone planning to work among Orissa's people, for some 87 percent of the state's population speak it, and over 80 percent speak nothing else.

In addition to its unsurpassed value as a contact language in Orissa state, Oriya also has a written literature of remarkable richness, both contemporary and traditional. Orissa has its own styles of architecture, art, music, and dance, and most of the technical manuscripts on these subjects are in Oriya. There is also a large number of original works in Oriya on mathematics, astronomy, history, and philosophy, as well as Oriya versions of the Ramayana and the Mahabharata epics.

These introductory materials are designed to provide you with a basic knowledge of spoken Oriya and the Oriya writing system. Without further training, though, you will find much of Oriya literature difficult to read, because of the differences between spoken Oriya style and literary Oriya style. But there are new paperback novels published in Oriya every day which are written mostly in the colloquial style, and eventually reading these will prove to be of great help to you in increasing your command of Oriya. Let's get started.

ORIYA -- HOW TO LEARN IT

Each of the lessons in this course runs in roughly the same way. It starts with a short dialogue (though they do get longer, as your Oriya gets better) between two or three people. The dialogue has an English version along with it, and each Oriya sentence is broken down into its component parts, again with English alongside it, so you can see how it goes together and where it gets its meaning. Each dialogue is recorded on tape, first given in Oriya without interruption, and then broken down and built up one sentence at a time, with pauses left for you to echo the spoken Oriya. You ought to play this tape over to yourself again and again until you're thoroughly sick of it, unless you find that you 'know' it before that happens.

And here's how you can tell whether you do know it. Each lesson also has a set of taped drills, which are based on the grammar, sounds, and vocabulary of the dialogue; when you feel you understand how and why the Oriya of the dialogue means what we say it does, then you try your hand at the drills. They make you construct new sentences out of the pieces you learn in the dialogue, and if you can do that correctly then you know you know the material. And to tell you whether your new sentences are right, the correct answer is given on the tape after a significant pause (the pause is for you to give your version of the answer).

None of this is going to be particularly easy at first, since the sound of Oriya is strange to you in the beginning. To help you overcome this difficulty, we're going to start you off with a complete rundown of the recording, written in something like the Roman alphabet (the one we use for writing English). Indians

don't use this Romanization when they learn to read Oriya, but then, they already know how to speak it (just as you already spoke English by the time you learned to read it). Our purpose in using the Romanization is just to give you something to look at that looks something like Oriya will sound to you when you first begin. The idea is that you have plenty to do just learning to speak the language, let alone learning a whole new writing system. Once you've learned to speak some Oriya, the new writing system will come much more easily, and by the time your Oriya course is over you should be speaking, reading, and writing without much trouble.

The crutch of Romanization is our part of a deal to get you off to a fast start on the first few lessons. Your part of the deal is to concentrate as hard as you can on learning to <u>speak</u> Oriya; don't set yourself the goal of mastering the Romanization, because in a short time you won't be using it anymore, and you don't dare become dependent on it.

So every chance you get you're listening to the dialogue and drill tapes, testing yourself on how well you've learned each lesson. And in class, your drillmasters are giving you more of the same -- drill, drill, drill, always forcing you to make up new Oriya sentences that you've perhaps never heard before, always forcing you to reach just a little farther, to understand what they say and make an intelligent reply. Because that's what knowing a language means, and if you don't try you'll never get there; and if you don't try hard, and fast, you won't get there on time. As I said before, let's get started.

First, though, I should put in a quick word on squabbles. These are certain to come up, so it's necessary to know how to handle them. If your drillmaster doesn't say something the way it is in the book, he's not necessarily wrong -- and neither is the book; you know yourself that no two Americans speak English <u>exactly</u> alike, and the same is true of Oriya-speakers. The book says it one way (because some Oriyas do), and the drillmaster may say it another way. This is no cause for embarrassment or confusion; you probably wouldn't want to be forced to speak English in a way that was unnatural to you, so don't expect your drillmaster to adopt the book's way of saying it. It'll probably turn out that they say it this way in some parts of the country, and that way in others (though of course it <u>may</u> turn out that <u>no</u>body says it the book's way -- in which case I apologize to all of you).

Oriya Dialogue, Lesson 1

Oriya		English
apɔN	1	you
kie	2	who?
aǧy̆ã	3	(politeness word)
bhikari - apɔN kie aǧy̆ã ↓	(4)	Bhikari - Who are you, sir?
mũ	5	I
cha⊕rɔ	6	student
bil - mũ cha⊕rɔ ↓	(7)	Bill - I'm a student'
se	8	he
bhikari - se kie ↘	(9)	Bhikari - Who's he?
mo	10	my
profesɔr	11	professor
bil - se mo profesɔr ↓	(12)	Bill - He's my professor.
⊕aŋkɔ	13	his
nã	14	name
kɔɔNɔ	15	what?
bhikari - ⊕aŋkɔ nã kɔɔNɔ ↓	(16)	Bhikari - What's his name?
bil - ⊕aŋkɔ nã profesɔr mæTsɔn ↓	(17)	Bill - His name is Prof. Matson.
eiTa	18	this thing
apɔNɔŋkɔ	19	your

	bɔhi	20 book
bhikari - eiTa kɔɔNɔ aǧ̆ɣ̆ã↓ eiTa apɔNɔŋkɔ bɔhi↘		(21) Bhikari - What's this, is this your book?
	seiTa	22 that thing
bil - aǧ̆ɣ̆ã↓ seiTa mo bɔhi↓		(23) Bill - Yes, that's my book
	bɔDɔ	24 big
bhikari - eiTa bɔDɔ bɔhi↓		(25) Bhikari - It's a big book.
	chɔTɔ	26 small
bil - aǧ̆ɣ̆ã↓ seiTa mo bɔDɔ bɔhi↑ eiTa mo chɔTɔ bɔhi↓		(27) Bill - Yes, that's my big book, and this is my small book.

Supplementary Vocabulary

moTa	'thick, fat'
pɔθɔRa	'thin'
kɔlɔm	'pen'
kagɔjɔ	'paper'

Working through the dialogue

Unquestionably the most effective way to practice pronouncing Oriya is to work backwards through each sentence. Take the last word in the sentence and pronounce it slowly and carefully over and over again until you're sure you're pronouncing every sound, and doing it correctly. Then take that word and the one just to the left of it, and repeat the process with the two words; then with the last three words, the last four words, and so on leftward. By the time you reach the first word in the sentence, you have the rest of the sentence under control.

The opposite technique applies to individual words; in a new language, even a single word can often be a difficult thing to pronounce, and cutting it up into bite-size pieces of one or two syllables each and practicing the first one alone, then the first two pieces, the first three, and so on, will make it easy for you.

Of course practicing your Oriya in this way takes time; but there is no substitute for practice in language learning, time-consuming practice. You're training your speech mechanism to do brand-new things, and that takes time and practice -- just as learning to type or play the piano takes time and practice. I'm not sure that just everybody can learn to type or play the piano; but millions have learned to speak foreign languages, and if you promise to practice until you can't stand it any more, and then practice some more, I promise that you will be one of the millions who can speak Oriya.

Sounds

There are four things that strike you about the Romanization: it has CAPITAL LETTERS; it has small letters; it has strange letters ɵ ð ŋ ɔ; and it has little extra marks above some of the letters ¯ ˘ ˆ. Let's ake them up in reverse order.

The wedge and the bar

The easiest ones of all for you are the floating wedge ˘ and the floating bar ¯ , because you just completely disregard them -- pay no attention to them at all. So the letters s š s̄ will all be pronounced the same way. The only reason we bother to write them differently is that in the Oriya writing system there are three different letters used for spelling the same sound; if you get used to seeing the wedge and the bar where they belong, it should be easier for you to remember which of the three Oriya letters to use when you start writing Oriya. Other such pairs are u ŭ, i ĭ, ɔi ɔĭ, ɔu ɔŭ, j ǰ, gy ǧy̆, and h ḥ (for that last pair we had to break off part of the wedge so it wouldn't get in the way of the h).

The tilde

The tilde, on the other hand, is most important, because it does stand for a difference in pronunciation: it nasalizes the vowel it floats above. Notice the difference in English between "Aha." and "Uh-huh;" part of the difference is that in uh-huh some of the sound comes out through your nose. This nasalization is very important in Oriya, and even in English: try saying "ãhã" with the nasalization, and "uh-huh" without it, and your friends will probably have a hard time deciding when you're saying which one.

This business of which-one-you're-saying is of course the whole reason for trying to learn the new sounds of a foreign language: if the difference between one sound and another can mean the difference between one word and another, then you've got to learn how to produce those sounds in the right places if you're going to be understood. We've all had the experience of not understanding foreigners completely when they speak English, and part of the reason is often

that they don't distinguish certain pairs of sounds which are important in English. For example, you may have trouble deciding whether your Oriya drillmaster is saying see or she, living or leaving, full or fool (and he'll have his turn when you start speaking his language), so you can appreciate the importance of learning how to control the sounds of a new foreign language.

A perfect example where nasalization is the only thing that keeps two words apart is nã 'name' and na 'no'. Practice those two, along with "aha" and "uh-huh", for a while to see if you can learn to turn your nose on and off at will.

The strange letters ɔ ŋ

ɔ represents an extremely frequent sound in Oriya; the sound doesn't occur in anybody's English that I know about, but even so it's not hard to pronounce: just say the beginning of the English word "up", but with your lips very slightly rounded, and that's all there is to it. Easy.

ŋ is the sound we have in the middle of "swinger", which we could write swiŋer in Oriya. Easy.

The other strange letters ð ଵ

ð is just like th in "this" -- with the tip of the tongue so far forward in the mouth that it touches the back of the upper front teeth. When you say "this" in English, you notice that there is a certain amount of friction between your tongue-tip and your front teeth. The same friction is there in Oriya too -- everyplace except when ð comes at the beginning of a word. At the beginning of a word, the tongue-tip is still pressed against the back of the upper front teeth, but there's no friction. Millions of Americans pronounce "this" in just that way, with no friction at the beginning; sometimes writers spell the word "dis" in order to indicate the absence of this friction. If you happen to be one of those millions, this ð will be no problem for you.

The ð sound doesn't occur in Dialogue 1, but it's a good sound to start with. With your tongue in position for ð, say the English word "tie", and give it a healthy puff of "h" so it almost sounds like you're saying "high"; when you have this combination of ð-ness, h-ness, and t-ness, what you've got is the Oriya sound ଵh. Practice this sound in ଵho 'place it.'

Take it one step further now, and remove every trace of the h-ness; if you do it right, this will give you ଵo 'your'.

For a while you'll probably have trouble deciding whether the drillmaster or tape is saying ð or ଵ; this is because when correctly pronounced neither one of them has any aspiration ("h-ness" -- a puff of breath). The only difference between them in Oriya is that the voice is turned on for ð, and off for ଵ.

In English we have plenty of paired voiced and voiceless sounds: a few of them are f v, s z, and sh zh. In these pairs, the only difference you hear between the sounds is that the first of each pair is voiceless, the second is voiced. But in the pairs p b, k g, and t d there's an additional difference: the first sound of each pair is not only voiceless, it is also aspirated.

As native speakers of American English we have all grown up producing this aspiration automatically when we speak, and listening for it automatically when we hear. We use it as an extra clue for deciding whether someone has said pat or bat, call or gall, time or dime. So we've gotten ourselves in the position where we don't know what we've heard when someone doesn't provide the aspiration along with the voiceless p, k, t at the beginning of a word: we have to retrain our ears to be able to identify one of these sounds as voiceless if the aspiration isn't there.

Probably one of the most important parts of training your ears to hear new sounds is training your speech mechanism to produce them. So in subsequent lessons I'll have some more things to say about how to make the sounds of Oriya. For now, though, we should get on with the substance of this lesson.

How to study

When you don't have a drillmaster or a tape recorder handy, one of the most effective ways to study is to take a card and cover one side of any of the exercises in this book. Look at the first item on the other side of the exercise and translate it into the other language (it works both ways). You should do this out loud, so you can be sure whether you're pronouncing the words right. Then, if you're translating into Oriya, it's a good idea to write down your answer, so you can check it easily when you slide the card down one notch to read the correct answer. In this way you can drill yourself any time you have a few spare moments; and you'll be glad you made the most of them.

But when you're working with a tape recorder, it's usually best not to look at your book at all during exercises, so you get as much practice as possible at producing and understanding spoken Oriya. This also helps to make sure that you don't develop any dependency on the Romanization -- starting with Lesson 6 you won't be using it anymore, so concentrate very heavily now on speaking and understanding. And by the way, if you're going to be ready for Lesson 6 when it comes, you should begin immediately working in the Oriya Writing System manual.

Translation Exercise 1 (on tape)

1.	I'm a student.	mũ chaʘro
2.	You're a student.	apɔNɔ chaʘro
3.	He's a student.	se chaʘro
4.	He's a professor.	se profesɔr
5.	You're a professor.	apɔNɔ profesɔr
6.	I'm a professor.	mũ profesɔr
7.	I'm his professor.	mũ ʘaŋkɔ profesɔr
8.	I'm his student.	mũ ʘaŋkɔ chaʘro
9.	You're his student.	apɔNɔ ʘaŋkɔ chaʘro
10.	You're his professor.	apɔNɔ ʘaŋkɔ profesɔr
11.	You're my professor.	apɔNɔ mo profesɔr
12.	You're my student.	apɔNɔ mo chaʘro
13.	He's my student.	se mo chaʘro
14.	He's my professor.	se mo profesɔr
15.	He's your professor.	se apɔNɔŋkɔ profesɔr
16.	He's your student.	se apɔNɔŋkɔ chaʘro
17.	I'm your student.	mũ apɔNɔŋkɔ chaʘro
18.	I'm your professor.	mũ apɔNɔŋkɔ profesɔr

Translation Exercise 2 (on tape)

1.	That's a book.	seiTa bɔhi
2.	This is a book.	eiTa bɔhi
3.	This is a pen.	eiTa kɔlɔm

4.	That's a pen.	seiTa kɔlɔm
5.	That's a big pen.	seiTa bɔDɔ kɔlɔm
6.	That's a big book.	seiTa bɔDɔ bɔhi
7.	That's a little book.	seiTa choTɔ bɔhi
8.	That's a little pen.	seiTa choTɔ kɔlɔm
9.	This is a little pen.	eiTa choTɔ kɔlɔm
10.	This is a little book.	eiTa choTɔ bɔhi
11.	This is a big book.	eiTa bɔDɔ bɔhi
12.	This is a big pen.	eiTa bɔDɔ kɔlɔm

If you didn't make many mistakes on Exercise 2, do Translation Self-Test 1 (on tape only). If you make less than three mistakes on the test, go on to Exercise 3.

Translation Exercise 3 (on tape)

1.	This is a book.	eiTa bɔhi
2.	This is paper.	eiTa kagɔjɔ
3.	That's paper.	seiTa kagɔjɔ
4.	That's a book.	seiTa bɔhi
5.	That's a big book.	seiTa bɔDɔ bɔhi
6.	That's big paper.	seiTa bɔDɔ kagɔjɔ
7.	This is big paper.	eiTa bɔDɔ kagɔjɔ
8.	This is a big book.	eiTa bɔDɔ bɔhi
9.	This is a small book.	eiTa choTɔ bɔhi
10.	This is small paper.	eiTa choTɔ kagɔjɔ
11.	That's small paper.	seiTa choTɔ kagɔjɔ
12.	That's a small book.	seiTa choTɔ bɔhi
13.	That's my book.	seiTa mo bɔhi
14.	That's my paper.	seiTa mo kagɔjɔ
15.	That's your paper.	seiTa apɔNɔŋkɔ kagɔjɔ
16.	That's your book.	seiTa apɔNɔŋkɔ bɔhi
17.	That's his book.	seiTa ɵaŋkɔ bɔhi
18.	That's his paper.	seiTa ɵaŋkɔ kagɔjɔ
19.	This is his paper.	eiTa ɵaŋkɔ kagɔjɔ
20.	This is his book.	eiTa ɵaŋkɔ bɔhi
21.	This is your book.	eiTa apɔNɔŋkɔ bɔhi
22.	This is your paper.	eiTa apɔNɔŋkɔ kagɔjɔ
23.	This is my paper.	eiTa mo kagɔjɔ
24.	This is my book.	eiTa mo bɔhi

25.	This is a thick book.	eiTa moTa bɔhi
26.	This is thick paper.	eiTa moTa kagɔjɔ
27.	This is thin paper.	eiTa pɔθɔRa kagɔjɔ
28.	This is a thin book.	eiTa pɔθɔRa bɔhi
29.	That's a thin book.	seiTa pɔθɔRa bɔhi
30.	That's thin paper.	seiTa pɔθɔRa kagɔjɔ
31.	That's thick paper.	seiTa moTa kagɔjɔ
32.	That's a thick book.	seiTa moTa bɔhi
33.	That's my thick book.	seiTa mo moTa bɔhi
34.	That's my thick paper.	seiTa mo moTa kagɔjɔ
35.	That's my thin paper.	seiTa mo pɔθɔRa kagɔjɔ
36.	That's my thin book.	seiTa mo pɔθɔRa bɔhi
37.	That's my big book.	seiTa mo bɔDɔ bɔhi
38.	That's my big paper.	seiTa mo bɔDɔ kagɔjɔ
39.	That's my small paper.	seiTa mo choTɔ kagɔjɔ
40.	That's my small book.	seiTa mo choTɔ bɔhi
41.	That's your small book.	seiTa apɔNɔŋkɔ choTɔ bɔhi
42.	That's your small paper.	seiTa apɔNɔŋkɔ choTɔ kagɔjɔ
43.	That's your big paper.	seiTa apɔNɔŋkɔ bɔDɔ kagɔjɔ
44.	That's your big book.	seiTa apɔNɔŋkɔ bɔDɔ bɔhi
45.	That's your thin book.	seiTa apɔNɔŋkɔ pɔθɔRa bɔhi
46.	That's your thin paper.	seiTa apɔNɔŋkɔ pɔθɔRa kagɔjɔ
47.	That's your thick paper.	seiTa apɔNɔŋkɔ moTa kagɔjɔ
48.	That's your thick book.	seiTa apɔNɔŋkɔ moTa bɔhi
49.	That's his thick book.	seiTa θaŋkɔ moTa bɔhi
50.	That's his thick paper.	seiTa θaŋkɔ moTa kagɔjɔ
51.	That's his thin paper.	seiTa θaŋkɔ pɔθɔRa kagɔjɔ
52.	That's his thin book.	seiTa θaŋkɔ pɔθɔRa bɔhi
53.	This is his thin book.	eiTa θaŋkɔ pɔθɔRa bɔhi
54.	This is his big book.	eiTa θaŋkɔ bɔDɔ bɔhi

If you're not too exhausted from Exercise 3, and if you didn't make many mistakes on it, do Translation Self-Test 2 (on tape only). This will tell you whether you need more work on the exercises. If you make less than three mistakes on Test 2, go on to Comprehension Test (also on tape only) to see how you are at understanding Oriya sentences when you hear them spoken.

Word List

mũ	'I'	mo	'my'
apɔNɔ	'you'	apɔNɔŋkɔ	'your'
se	'he'	ɵaŋkɔ	'his'
kie	'who?'		
kɔɔNɔ	'what?'		
eiTa	'this thing'		
seiTa	'that thing'		
choTɔ	'small'		
bɔDɔ	'big'		
moTa	'thick, fat'		
pɔɵɔRa	'thin'		
chaɵrɔ	'student'		
prɔfesɔr	'professor'		
bɔhi	'book'		
nã	'name'		
kɔlɔm	'pen'		
kagɔjɔ	'paper'		
ağğã	'politeness-word'		
ağğã	'yes'		

A word about contractions in Oriya

The Oriya word for "you" appears written in two different ways in these lessons, either apɔN or apɔNɔ. The shorter way is the way most Oriyas will pronounce the word in normal conversation, and the longer one is the pronunciation they will tend to use when speaking slowly and carefully -- when speaking Oriya with foreigners, for example. This is very much like the way English speakers use contractions like "I'm, you'll, he'd, they've," and so on. You'll notice that we use these English contractions in this book, too.

The rules of formal writing in both languages usually require that such words be spelled out fully, even though they may be shortened in conversational speech. In the first five lessons of this book, both the longer and the shorter spellings of the Oriya words may be used, in order to familiarize you with both pronunciations. After we begin to write the Oriya in Oriya script, however, we generally use the long form only.

Besides apɔN/apɔNɔ, another common word which is often shortened is kɔɔNɔ 'what?' which may appear as either kɔɔN or kɔɔNɔ.

Oriya Dialogue, Lesson 2

	Oriya	English
1	bɔsɔnɵ - apɔN profesɔr aǧўã↓	Basant - Are you a professor, sir?
2	na	no
3	nuhẽ	I'm not
4	bil - na aǧўã mũ profesɔr nuhẽ↓	Bill - No, I'm not a professor.
5	nuhɔnɵi	you're not
6	bɔsɔnɵ - apɔN profesɔr nuhɔnɵi aǧўã↓	Basant - You're not a professor?
7	bil - na→ mũ chaɵrɔ↓	Bill - No, I'm a student.
8	acha↓	I understand
9	saŋgɔ	friend
10	bĭ	also
11	bɔsɔnɵ - acha↓ apɔNɔŋkɔ saŋgɔ bĭ chaɵrɔ↘	Basant - I see. Is your friend a student too?
12	nuhɔnɵi	he's not
13	lekhɔk	writer
14	bil - na→ se chaɵrɔ nuhɔnɵi↓ se lekhɔk↓	Bill - No, he's not a student, he's a writer.
15	Ti	the person
16	bɔsɔnɵ - acha↑ saŋgɔTi lekhɔk↓	Basant - Oh really? Your friend is a writer!
17	Ta	the thing
18	ei bɔhiTa	this book
19	ɵaŋkɔrɔ	his

bɔsɔnɵ - ei bɔhiTa ɵaŋkɔrɔ ↘	(20)	Basant - Is this book his?
bil - choTɔTa na bɔDɔTa ↓	(21)	Bill - The little one, or the big one?
bɔsɔnɵ - choTɔTa ↓	(22)	Basant - The little one.
sei bɔhiTa	23	that book
nuhẽ	24	it isn't
bil - na → sei choTɔ bɔhiTa ɵaŋkɔrɔ nuhẽ ↓	(25)	Bill - No, that little book isn't his.
ɵaŋkɔ bɔhiTa choTɔ nuhẽ ↓ ɵaŋkɔrɔ bɔDɔ ↓	(26)	His book isn't little, his is big.

Sounds

After you read this section, it would be a good idea to go through each sentence of the Dialogue again several times -- twenty times wouldn't be excessive -- paying careful attention to your Oriya pronunciation.

ଥ

There are a number of words in this lesson that contain the sound ଥ. Remember always to keep the tip of your tongue pushed way to the front of your mouth for this sound -- pressed against the back of your upper front teeth. If you have trouble feeling whether your tongue-tip is in the right place, try putting it just between your front teeth. This won't spoil the sound, and you can always tell if your tongue is where it ought to be for the ଥ (just bite down, you'll find out where your tongue is).

It would be a good idea to go through each page of the first five lessons with a red pen and underline every ଥ you find. This will force you to pay extra attention to getting your tongue up front where you can bite it whenever you say a ଥ.

Aspiration

Now the matter of aspiration (puff of air). If you don't see an h, don't aspirate. A great way to bring the aspiration under control is to practice in front of a lighted candle. If the flame flickers or goes out when you say ଥଙ୍କୋ କୋଳମ, you know you had some unwanted aspiration. In the early stages of this candle drill, the flame is likely to go out quite a lot, so maybe you'll want to use two lighted candles -- one in reserve for relighting the other -- in order to save on matches.

There are two ways you can go about bringing your aspiration under control. The first way is to notice that when you say "pill" your candle flame flickers like mad, but that when you say "spill" it hardly flickers at all. This shows that the English "p" is aspirated only in certain positions in words, and that it is aspirated only weakly or not at all when it comes after "s" in a word. This suggests that if you pretend that there is an "s" in front of every "p" you should be able to trick yourself into not blowing out the candle. Try it for a few minutes, speaking quite slowly at first, first saying "spill" very slowly, and increasing the length of time between the "s" and the "p", but always remembering that the "s" is there -- so you won't puff the "p". This act of self-deception has worked for countless students of foreign languages that require unaspirated sounds for good pronunciation.

The second method aims at a conscious awareness of what your speech mechanism does while you're tricking yourself into not aspirating. It's a matter of timing. In order to speak, you have to move air up from the lungs and through the mouth and/or nose. To get the air out of the lungs, you have to put a squeeze on the lungs, which you do by means of various muscles. Controlling aspiration involves co-ordinating the lung-squeeze so that it's not very strong when the air is stopped off at the lips for the "p"; then, when you've released the "p", put on the squeeze for the sound that comes next. Whether you realize it or not, this is what you do when you say "spill", and it's what you do when you trick yourself into saying "pill" without blowing out the candle.

ର

Pronounce the English word "muddy" about ten times, and notice what kind of a sound you make for the "dd" in that word. This is exactly the sound you need for the ର in Oriya -- the same sort of sound you hear when someone speaks English with a Spanish accent, say; probably some of your drillmasters use this sound in words like "very". As an American you have no trouble at all making this sound in words like "buddy", and it's not much of a trick to learn to say it in

Oriya words wherever you see the letter r. Practice speaking English with a foreign accent -- this type of "r" sound is just the thing for foreign accents, particularly Indian accents, and using it in English all the time will give you excellent practice for using it in Oriya.

Notes on the dialogue

1. In the dialogue of Lesson 2 we have several examples of negative statements. They appear below together with the corresponding affirmative statements. Study these examples carefully.

1		mũ	profesɔr	nuhẽ	I'm	not	a professor.
A		mũ	profesɔr		I'm		a professor.
2	bɔhiTa	ɵaŋkɔrɔ		nuhẽ	The book's	not	his.
B	bɔhiTa	ɵaŋkɔrɔ			The book's		his.
3		se	chaɵrɔ	nuhɔnɵi	He's	not	a student.
C		se	chaɵrɔ		He's		a student.
4		apɔN	profesɔr	nuhɔnɵi	You're	not	a professor.
D		apɔN	profesɔr		You're		a professor.

By comparing the sentences in each pair you can see that what makes the numbered ones negative is the word nuhẽ or the word nuhɔnɵi; without these words, the lettered sentences are all affirmative.

Notice that Oriyas obey special rules when making negative statements; these are called agreement rules, and they require that you:

(1) use nuhẽ for making negative statements about yourself (mũ) or about animals or objects (bɔhi, eiTa, and so on);

(2) use nuhɔnɵi for making negative statements about people you're talking to (apɔN) or people you're talking about (se, saŋgɔ, etc.).

mũ	bɔDɔ	nuhẽ	I'm	not	big.
bɔhiTa	bɔDɔ	nuhẽ	The book's	not	big.
apɔN	bɔDɔ	nuhɔnɵi	You're	not	big.
se	bɔDɔ	nuhɔnɵi	He's	not	big.

2. If I tell you "The letter came for you today" you get the idea that I think you've been expecting it, that you know which letter I mean. If you don't know what one I mean you'll say "What letter?"

But if I say simply "A letter came for you today" you don't get the idea that you're supposed to know anything about the letter. The difference between the two situations is the difference between "the letter" and "a letter."

Notice how the same difference is signaled by Ta and Ti in these Oriya sentences:

eiTa bɔhi	This is a book.
eiTa bɔhiTa	This is the book.
se chaɵrɔ	He's a student.
se chaɵrɔTi	He's the student.

Here we have another example of agreement in Oriya. You use Ta when talking about a particular thing, and you use Ti when talking about a particular person.

3. Ta is also used in other types of expressions denoting particular objects:

moTaTa	the thick one
ei bɔhiTa	this book

4. Study the following pairs of sentences:

eiTa ⊕aŋkɔ bɔhi	This is his book.
ei bɔhiTa ⊕aŋkɔrɔ	This book is his.
eiTa apɔNɔŋkɔ bɔhi	This is your book.
ei bɔhiTa apɔNɔŋkɔrɔ	This book is yours.
eiTa mo bɔhi	This is my book.
ei bɔhiTa mo'rɔ	This book is mine.

The mark ' in mo'rɔ means that you have to prolong th o when you pronounce the word, so that it takes more time to say mo' than it does to say mo. This is like the difference in English between "sold" and "so old".

Notice that the difference in meaning between mo and mo'rɔ in Oriya is the same as the difference between "my" and "mine" in English. The same is true of apɔNɔŋkɔ and "your" on the one hand, and apɔNɔŋkɔrɔ and "yours" on the other hand. But where Oriya has two words ⊕aŋkɔ and ⊕aŋkɔrɔ, English has only one word, "his". This won't cause you any confusion if you ask yourself whether you would say "my" or "mine" if the sentence were talking about me instead of him. Your answer to this question will make it easy for you to work out the correct Oriya word for "his". If this isn't clear to you , try writing out some English questions that can be answered by either "my book" or "mine" and see what happens when you substitute him for yourself in the answers.

If you make many mistakes on the exercises which follow, you may need to spend some more time studying the dialogue and the notes.

Translation Exercise 1 (on tape)

1.	You're a professor.	apɔNɔ prɔfesɔr
2.	You're not a professor.	apɔNɔ prɔfesɔr nuhɔn⊕i
3.	You're big.	apɔNɔ bɔDɔ.
4.	You're not big.	apɔNɔ bɔDɔ nuhɔn⊕i
5.	He's a student.	se cha⊕rɔ
6.	He's not a student.	se cha⊕rɔ nuhɔn⊕i
7.	He's fat.	se moTa
8.	He's not fat.	se moTa nuhɔn⊕i
9.	I'm a writer.	mũ lekhɔk
10.	I'm not a writer.	mũ lekhɔk nuhẽ
11.	I'm little.	mũ choTɔ
12.	I'm not little.	mũ choTɔ nuhẽ
13.	This is a book.	eiTa bɔhi
14.	This isn't a book.	eiTa bɔhi nuhẽ
15.	This is thin.	eiTa pɔ⊕ɔRa
16.	This isn't thin.	eiTa pɔ⊕ɔRa nuhẽ
17.	This is yours.	eiTa apɔNɔŋkɔrɔ
18.	This isn't yours.	eiTa apɔNɔŋkɔrɔ nuhẽ
19.	That's his.	seiTa ⊕aŋkɔrɔ
20.	That isn't his.	seiTa ⊕aŋkɔrɔ nuhẽ

21.	That's mine.	seiTa mo'rɔ
22.	That isn't mine.	seiTa mo'rɔ nuhẽ
23.	Your friend is a student.	apɔNɔŋkɔ saŋgɔTi chaΘrɔ
24.	Your friend isn't a student.	apɔNɔŋkɔ saŋgɔTi chaΘrɔ nuhɔ̃Θi
25.	Your professor is my friend.	apɔNɔŋkɔ profesɔrTi mo saŋgɔ
26.	Your professor isn't my friend.	apɔNɔŋkɔ profesɔrTi mo saŋgɔ nuhɔnΘi

Translation Exercise 2 (on tape)

1.	This is my book.	eiTa mo bɔhi
2.	This book is mine.	ei bɔhiTa mo'rɔ
3.	This book isn't mine.	ei bɔhiTa mo'rɔ nuhẽ
4.	That's your pen.	seiTa apɔNɔŋkɔ kɔlɔm
5.	That pen is yours.	sei kɔlɔmTa apɔNɔŋkɔrɔ
6.	That pen isn't yours.	sei kɔlɔmTa apɔNɔŋkɔrɔ nuhẽ
7.	This is his paper.	eiTa Θaŋkɔ kagɔjɔ
8.	This paper is his.	ei kagɔjTa Θaŋkɔrɔ
9.	This paper isn't his.	ei kagɔjTa Θaŋkɔrɔ nuhẽ
10.	The small one is my book.	choTɔTa mo bɔhi
11.	The small one is mine.	choTɔTa mo'rɔ
12.	The small one isn't mine.	choTɔTa mo'rɔ nuhẽ
13.	Mine isn't the small one.	mo'rɔ choTɔTa nuhẽ
14.	The big one is his pen.	bɔDɔTa Θaŋkɔ kɔlɔm
15.	The big one is his.	bɔDɔTa Θaŋkɔrɔ
16.	The big one isn't his.	bɔDɔTa Θaŋkɔrɔ nuhẽ
17.	His isn't the big one.	Θaŋkɔrɔ bɔDɔTa nuhẽ
18.	The fat one is your book.	moTaTa apɔNɔŋkɔ bɔhi
19.	The fat one is yours.	moTaTa apɔNɔŋkɔrɔ
20.	The fat one isn't yours.	moTaTa apɔNɔŋkɔrɔ nuhẽ
21.	Yours isn't the fat one.	apɔNɔŋkɔrɔ moTaTa nuhẽ

If you have come through these two exercises with very few mistakes, congratulations; if you made several mistakes, don't go on until you feel you understand what went wrong.

When you feel you have the material of these exercises under control, try the Translation Self-Test (on tape only). A score of fewer than three mistakes on this test will qualify you for the Negation Exercise (also on tape).

Negation Exercise (on tape)

The tape gives you a series of Oriya statements (printed here in the left-hand column). Your response is to deny each statement. For example, if the

statement is mũ chaɵrɔ, the denial will be mũ chaɵrɔ nuhẽ. When studying without the tape, you can use the sentences of either the left or the right column as your starting point; you shouldn't feel adequately prepared until you can do this exercise in both directions.

1.	sei bɔhiTa mo'rɔ	sei bɔhiTa mo'rɔ nuhẽ
2.	eiTa ɵaŋkɔ choTɔ kɔlɔm	eiTa ɵaŋkɔ choTɔ kɔlɔm nuhẽ
3.	se mo saŋgɔ	se mo saŋgɔ nuhɔnɵi
4.	sei poɵɔRa bɔhiTa ɵaŋkɔrɔ	sei poɵɔRa bɔhiTa ɵaŋkɔrɔ nuhẽ
5.	mo prɔfesɔrɔŋkɔ bɔhiTa bɔDɔ	mo prɔfesɔrɔŋkɔ bɔhiTa bɔDɔ nuhẽ
6.	apɔNɔŋkɔ saŋgɔTi chaɵrɔ	apɔNɔŋkɔ saŋgɔTi chaɵrɔ nuhɔnɵi
7.	ei bɔDɔ bɔhiTa ɵaŋkɔrɔ	ei bɔDɔ bɔhiTa ɵaŋkɔrɔ nuhẽ
8.	ei choTɔ kagɔjTa moTa	ei choTɔ kagɔjTa moTa nuhẽ
9.	bɔDɔTa apɔNɔŋkɔrɔ	bɔDɔTa apɔNɔŋkɔrɔ nuhẽ
10.	apɔNɔ mo chaɵrɔ	apɔNɔ mo chaɵrɔ nuhɔnɵi

Now test your ability to understand the Oriya sentences of Lesson 2 when you hear them spoken in the Comprehension Test (on tape only). A good score on this test will show you that you have the material of this lesson well under control.

Word List

nuhẽ	'I'm not'	nuhɔnɵi	'you aren't'
nuhẽ	'it isn't'	nuhɔnɵi	'he isn't'
lekhɔk	'writer'		
saŋgɔ	'friend'		
Ta	'the thing'		
Ti	'the person'		
na	'no; or'		
bĭ	'also'		
acha	'I understand'		
mo'rɔ	'(of) mine'		
apɔNɔŋkɔrɔ	'(of) yours'		
ɵaŋkɔrɔ	'(of) his'		

Oriya Dialogue, Lesson 3

Oriya		English
kɔɔNɔ	1	what?
kɔriba	2	to do
kɔrucɔnΘi	3	he's doing
kɔɔNɔ kɔrucɔnΘi	4	what's he doing?
bhikari - apɔNɔŋkɔ saŋgɔTi kɔɔNɔ kɔrucɔnΘi ağğã ↓	(5)	Bhikari - What's your friend doing?
lekhiba	6	to write
bil - se lekhucɔnΘi ↓	(7)	Bill - He's writing.
bhikari - se kɔɔNɔ lekhucɔnΘi ↓	(8)	Bhikari - What's he writing?
bil - se lekhok ↓ se bɔhi lekhucɔnΘi ↓	(9)	Bill - He's a writer. He's writing a book.
pensil	10	pencil
-re	11	by means of
ki ↘	12	(question-marker)
bhikari - se pensilre lekhucɔnΘi ki ↘	(13)	Bhikari - Is he writing with a pencil?
lekhunahanΘi	14	he's not writing
bil - na → se pensilre lekhunahanΘi ↓	(15)	Bill - No, he's not writing with a pencil.
se kɔlɔmre lekhucɔnΘi ↓	(16)	He's writing with a pen.
bhikari - apɔNɔ kɔɔNɔ kɔrucɔnΘi ağğã ↑	(17)	Bhikari - What are you doing, sir?
ciThi	18	letter
lekhuci	19	I'm writing

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bil - mũ ciThi lekhuci↓	(20)	Bill - I'm writing a letter.
kɔɔNɔ	21	what?
-re	22	by means of
kouɵhire	23	by means of what?
bhikari - apɔNɔ kouɵhire lekhucɔnɵi↓ kɔlɔmre↘	(24)	Bhikari - What're you writing with, a pen?
lekhuni	25	I'm not writing
bil - na⟶mũ kɔlɔmre lekhuni ⟶ mũ apɔNɔŋkɔ pensilre lekhuci↓	(26)	Bill - No, I'm not writing with a pen, I'm writing with your pencil.

ଓଡ଼ାଓଡ଼ା - ୧୯ - ଓଡ଼ାଓଡ଼ା

Sounds

Oriya words have a vast array of vowel sequences for you to master. Many of them may not occur in your own native English speech, and for those you will need to pay special attention.

Listen to yourself very carefully as you say the word "slow" out loud very slowly. If you are a typical American, after you have finished pronouncing the "l" in "slow" you will go through several small movements of the tongue, lips, and jaw before the word is finished; the back of your tongue will rise slightly, your lower jaw will rise slightly along with your tongue, and your lips will round somewhat. All this is normal for native speakers of American English; but not so for Oriyas, so you have some new habits to acquire.

When Oriyas say mo 'my' for example, they have their tongue in position for the o before they even get done saying the m, and they don't round their lips nearly as much as we do in English, so they have no need to change the position of their lower jaw while they're pronouncing the o. And finally, the o in Oriya mo is much shorter than the "o" in English "slow"; that is, it takes an Oriya less time to say his o than it takes an American to say his. Of course, Oriya has long vowels too; for example, the long vowel in mo'rɔ 'mine', which takes maybe twice as long to say as the short o in mo. Practice saying mo'rɔ out loud over and over again, taking your time, but being very careful not to do any of the things listed above that characterize an American English pronunciation of "o".

Another example of a long Oriya vowel is found in kɔɔNɔ 'what?'. Note that in Oriya one writes this vowel with a double ɔɔ if it is to be pronounced long. Practice these two words out loud several times, to make sure you can control the distinction between short and long vowels: kɔNɔ 'corner', kɔɔNɔ 'what?'.

Now that you have practiced (mastered?) the Oriya pronunciation of mo'rɔ 'mine', without a trace of tongue, jaw, or lip movement as the long o' is in progress, try your hand (so to speak) at a word which requires precisely that lip-rounding and tongue-and-jaw-raising that you've just schooled yourself not to do. The word is kouʘhire 'what with?', and now you see that Oriya requires control over these jaw, lip, and tongue movements, requires you to perform them for certain words and suppress them for certain other words. Practice saying kouʘhire out loud a number of times, working off all those pent-up articulatory movements, and then practice saying both kouʘhire and koʘhɔRĭ 'pouch', making sure that you perform those movements for kouʘhire and suppress them for koʘhɔRĭ.

Notes on the dialogue

1. In this lesson we have further examples of concord or agreement in Oriya sentences. Study the following examples:

mũ ciThi lekhuci	'I'm writing a letter.'
apɔN ciThi lekhucɔnʘi	'You're writing a letter.'
se ciThi lekhucɔnʘi	'He's writing a letter.'

Notice that the agreement pattern here is the same as we have seen before, in

mũ chaʘrɔ nuhẽ	'I'm not a student.'
apɔN chaʘrɔ nuhɔnʘi	'You're not a student.'
se chaʘrɔ nuhɔnʘi	'He's not a student.'

That is, the verb endings that go with apɔN 'you' and se 'he' are the same, and the verb ending that goes with mũ 'I' is different. Furthermore, the ending

-ɔnΘi is the same for both verbs, whereas the ending that goes with mũ is different for each of these verbs.

2. The negatives, 'I'm not writing', etc., show the same pattern again, though the endings are not the same:

mũ ciThi lekhuni	'I'm not writing a letter.'
apɔN ciThi lekhunahanΘi	'You're not writing a letter.'
se ciThi lekhunahanΘi	'He's not writing a letter.'

3. Notice how these 'Present Progressive' affirmative and negative verbs are formed:

	Verb Root	+ Aspect	± Negative	∓ Tense	+ Personal Ending
AFFIRMATIVE mũ	lekh-	-u-		-c-	-i
apɔN	lekh-	-u-		-c-	-ɔnΘi
se	lekh-	-u-		-c-	-ɔnΘi
NEGATIVE mũ	lekh-	-u-	-n-		-i
apɔN	lekh-	-u-	-n-		-ɔnΘi
se	lekh-	-u-	-n-		-ɔnΘi

As the chart above shows, the Negative marker -n- and the Tense marker -c- do not occur together; this is perhaps the most striking feature of both the Present Progressive and the Present Perfect tenses in Oriya.

Translation Exercise 1 (on tape)

1.	What's he doing?	se kɔɔNɔ kɔrucɔnΘi
2.	What're you doing?	apɔN kɔɔNɔ kɔrucɔnΘi
3.	What am I doing?	mũ kɔɔNɔ kɔruci
4.	I'm writing.	mũ lekhuci
5.	He's writing.	se lekhucɔnΘi
6.	You're writing.	apɔN lekhucɔnΘi
7.	What're you writing?	apɔN kɔɔN lekhucɔnΘi
8.	What am I writing?	mũ kɔɔN lekhuci
9.	What's he writing?	se kɔɔN lekhucɔnΘi
10.	He's writing a letter.	se ciThi lekhucɔnΘi
11.	You're writing a letter.	apɔN ciThi lekhucɔnΘi
12.	I'm writing a letter.	mũ ciThi lekhuci
13.	What am I writing with?	mũ kouΘhire lekhuci
14.	What's he writing with?	se kouΘhire lekhucɔnΘi
15.	He's writing with a pen.	se kɔlɔmre lekhucɔnΘi
16.	You're writing with a pen.	apɔN kɔlɔmre lekhucɔnΘi
17.	I'm writing with a pen.	mũ kɔlɔmre lekhuci

18.	I'm writing with your pen.	mũ apɔNɔŋkɔ kɔlɔmre lekhuci
19.	I'm writing with his pen.	mũ ɵaŋkɔ kɔlɔmre lekhuci
20.	He's writing with my pen.	se mo kɔlɔmre lekhucɔnɵi
21.	He's writing with your pen.	se apɔNɔŋkɔ kɔlɔmre lekhucɔnɵi
22.	You're writing with his pen.	apɔN ɵaŋkɔ kɔlɔmre lekhucɔnɵi
23.	You're writing with my pen.	apɔN mo kɔlɔmre lekhucɔnɵi

Translation Exercise 2 (on tape)

1.	What am I writing?	mũ kɔɔN lekhuci
2.	What's he writing?	se kɔɔN lekhucɔnɵi
3.	What're you writing?	apɔN kɔɔN lekhucɔnɵi
4.	What're you writing with?	apɔN kouɵhire lekhucɔnɵi
5.	What am I writing with?	mũ kouɵhire lekhuci
6.	What's he writing with?	se kouɵhire lekhucɔnɵi
7.	He's writing with my pen.	se mo kɔlɔmre lekhucɔnɵi
8.	He's writing a letter with my pen.	se mo kɔlɔmre ciThi lekhucɔnɵi
9.	He's writing a letter with your pen.	se apɔNɔŋkɔ kɔlɔmre ciThi lekhucɔnɵi
10.	I'm writing a letter with your pencil.	mũ apɔNɔŋkɔ pensilre ciThi lekhuci
11.	I'm writing a letter with his pencil.	mũ ɵaŋkɔ pensilre ciThi lekhuci
12.	You're writing a letter with his pencil.	apɔN ɵaŋkɔ pensilre ciThi lekhucɔnɵi
13.	You're writing a letter with my pencil.	apɔN mo pensilre ciThi lekhucɔnɵi
14.	You're writing that letter with my pencil.	apɔN mo pensilre sei ciThiTa lekhucɔnɵi
15.	He's writing that letter with my pencil.	se mo pensilre sei ciThiTa lekhucɔnɵi
16.	He's writing that letter with your pencil.	se apɔNɔŋkɔ pensilre sei ciThiTa lekhucɔnɵi
17.	I'm writing that letter with your pencil.	mũ apɔNɔŋkɔ pensilre sei ciThiTa lekhuci
18.	I'm writing that letter with his pencil.	mũ ɵaŋkɔ pensilre sei ciThiTa lekhuci
19.	You're writing that letter with his pencil.	apɔN ɵaŋkɔ pensilre sei ciThiTa lekhucɔnɵi
20.	Are you writing that letter with his pencil?	apɔN ɵaŋkɔ pensilre sei ciThiTa lekhucɔnɵi ki↘
21.	Are you writing that letter?	apɔN sei ciThiTa lekhucɔnɵi ki↘

22.	Is he writing that letter?	se sei ciThiTa lekhucɔnΘi ki↘
23.	Is he writing with your pen?	se apɔNɔŋkɔ kɔlɔmre lekhucɔnΘi ki↘
24.	Am I writing with your pen?	mũ apɔNɔŋkɔ kɔlɔmre lekhuci ki↘
25.	Am I writing with his pen?	mũ Θaŋkɔ kɔlɔmre lekhuci ki↘

If you made many mistakes on the two translation exercises, go back over them to make sure you understand the types of sentences they contain. It may help you to work on the dialogue some more, and to review the notes. Don't push on further until you can do the translation exercises without making a great many mistakes. When you honestly feel you're ready, do the Translation Self-Test (on tape only). A score of less than three mistakes will certify you for work on the Negation Exercise (also on tape).

Negation Exercise (on tape)

1.	mũ kɔlɔmre lekhuci	mũ kɔlɔmre lekhuni
2.	apɔN chaΘrɔ	apɔN chaΘrɔ nuhɔnΘi
3.	apɔN kɔlɔmre lekhucɔnΘi	apɔN kɔlɔmre lekhunahanΘi
4.	se mo kɔlɔmre lekhucɔnΘi	se mo kɔlɔmre lekhunahanΘi
5.	ei ciThaTa mo'rɔ	ei ciThiTa mo'rɔ nuhẽ
6.	apɔN sei ciThiTa mo kɔlɔmre lekhucɔnΘi	apɔN sei ciThiTa mo kɔlɔmre lekhunahanΘi
7.	mũ bɔDɔ pensilre lekhuci	mũ bɔDɔ pensilre lekhuni
8.	ei ciThiTa Θaŋkɔrɔ	ei ciThiTa Θaŋkɔrɔ nuhẽ
9.	prɔfesɔr babu apɔNɔŋkɔ kɔlɔmre lekhucɔnΘi	prɔfesɔr babu apɔNɔŋkɔ kɔlɔmre lekhunahanΘi
10.	mo kɔlɔmTa chɔTɔ	mo kɔlɔmTa chɔTɔ nuhẽ

When you have worked on Lesson 3 to the point where you can do all of the previous exercises with (almost) no mistakes, consider yourself ready for the final proving ground, the Comprehension Test (on tape only). You shouldn't go on to Lesson 4 until you can score high on understanding the Oriya sentences of Lesson 3 when you hear them spoken.

Word List

kɔriba	'to do'
lekhiba	'to write'
ciThi	'letter'
pensil	'pencil'
-re	'by means of'
kouΘhire	'by means of what?'
ki	(question-marker)

Oriya Dialogue, Lesson 4

Oriya		English
aji	1	today
kɔriba	2	to do
kɔribe	3	you'll do
bɔsɔnϴ - apɔN aji kɔɔNɔ kɔribe↓	(4)	Basant - What're you gonna do today?
lekhiba	5	to write
lekhibi	6	I'll write
bil - mũ aji ciThi lekhibi↓ apɔNɔ↑	(7)	Bill - I'm gonna write a letter today. How about you?
kɔribi	8	I'll do
kichi kɔribini	9	I won't do anything
bɔsɔnϴ - mũ aji kichi kɔribini↓	(10)	Basant - I'm not gonna do anything today.
lekhibe	11	you'll write
bil - apɔN kichi lekhibeni↘	(12)	Bill - You're not going to write anything?
bɔsɔnϴ - na ağğã→apɔN mo kɔlɔmre lekhibe ki↘	(13)	Basant - No; would you like to use my pen?
khɔrap	14	bad
bil - na ağğã→mo kɔlɔmTa khɔrap nuhẽ↓	(15)	Bill - No thanks, my pen's not bad.
acha	16	(introductory word)
Tikie	17	a little bit
poDhiba	18	to read

		poDhibi
19	I'll read	
	bɔsɔnɵ - acha — mũ Tikie poDhibi↓	
(20)	Basant - Y'know, I think I'll read a little.	
		poDhibe
21	you'll read	
	bil - kɔɔNɔ poDhibe↓	
(22)	Bill - What're you gonna read?	
		ki
23	what kind of	
	bɔsɔnɵ - acha → → apoN ki bɔhi poDhucɔnɵi aǧỹã ↓	
(24)	Basant - Well, what sort of book are <u>you</u> reading?	
		kɔribe
25	he'll do	
	bil - mũ kichi bɔhi poDhuni↓	
(26)	Bill - I'm not reading <u>any</u> book.	
		profesɔr babu kɔɔN kɔribe↓
	What can the professor do about it anyway?	

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Sounds

R

In Lesson 2 you began to practice pronouncing Oriya r like the "dd" in English "muddy". If you have been faithfully doing this ever since then, your Oriya r should be well under control. The reason we have to be so insistent on this foreign pronunciation of r is that Oriya has another sound, represented by R, which sounds almost exactly like your American "r" sound in "very". In fact, if you always pronounced R in this American way, Oriyas would understand you without much trouble at all. But there are two refinements for you to practice, which will result in a perfect Oriya R. First, notice that when you say words like "red, very, hard" your lips round slightly for the "r". This is automatic in American English, but forbidden in Oriya -- because Oriyas simply don't do it, so it sounds strange and confusing when a foreigner does it when speaking Oriya. So the first thing for you to do is practice saying kaRi 'ink' over and over again, watching yourself in a mirror to make sure you don't move your lips at all; this will go a long way toward perfecting your R. When you've mastered the art of saying an American "r" without moving your lips, you're ready for the next step, which is to flick the tip of your tongue rapidly against the gum-ridge back of your upper fron teeth (but not touching the teeth), just before you begin to pronounce the i. If you do it right, what you produce is sort of a combination of the American English "r" and "l" sounds, and your pronunciation of kaRi will sound pretty much like the way a Midwesterner would pronounce the name "Carley". This R sound, incidentally, is also found in Japanese; when a Japanese speaks English he is likely to use this sound for both "l" and "r", because his own language doesn't need to distinguish between them. Oriya, on the other hand, has not only this R sound, but l and r as well, so be on your toes. Practice this trio of Oriya words, making sure you maintain the distinctions properly: gɔrɔ 'poison', gɔRɔ 'neck', gɔlɔ 'you went'.

Notes on the dialogue

1. In this lesson you are introduced to the 'Potential' tense. Its name comes from the types of situations in which it is used: it expresses things which have not yet happened and are not yet in progress, but which are possible, likely, desireable, planned, intended, or in some way a good idea. Depending on the situation, mũ ciThi lekhibi might be best expressed in English as "I think I'll write a letter, Why don't I write a letter, Maybe I'll write a letter, I ought to write a letter, Let me write a letter, I might write a letter," and so on. There is much less certainty that the letter will get written than if I say in English "I will write a letter," and this is often the source of misunderstandings between Americans who know no Indian language, and Indians who have been taught to equate their Potential tense with our English Future tense. Don't you make this mistake. The two are often similar, but rarely equal.

For the purpose of simplicity in this book, the Potential tense will usually be translated as "I'm gonna..." in English. This is usually written "I'm going to..." in English, and perhaps you never actually say "I'm gonna;" the reason why this "gonna" form is adopted here is that it is unambiguous. "I'm going to write a letter" is ambiguous; it could be the answer to two quite different questions, either "What are you going to do?" or "Why are you going?" All confusion will be avoided by agreeing to use "I'm gonna write a letter" to mean mũ ciThi lekhibi in answer to the question apɔN kɔɔN kɔribe "What are you planning to do?"

2. In the Oriya Potential tense we have once again the same pattern of agree-

ment between subject and verb, as shown in the following sentences:

mũ bɔhi pɔDhibi(ni)	'I'm (not) gonna read a book.'
apɔN bɔhi pɔDhibe(ni)	'You're (not) gonna read a book.'
se bɔhi pɔDhibe(ni)	He's (not) gonna read a book.'

3. And notice that Potential verbs are all negated in the same way, by tacking the negative particle ni on at the end. Study carefully the two verb formulas given below, describing the composition of Present Progressive verb forms and Potential verb forms.

Present Progressive =	Verb Root	+ Aspect	± Negative	± Tense	+ Personal Ending
(mũ)	lekh-	-u-		-c-	-i
(mũ)	lekh-	-u-	-n-		-i
(se, apɔN)	lekh-	-u-		-c-	-ɔnΘi
(se, apɔN)	lekh-	-u-	-n-		-ahanΘi

Potential =	Verb Root	+ Tense	+ Pers. Ending	+ Negative
(mũ)	lekh-	-ib-	-i	
(mũ)	lekh-	-ib-	-i	ni
(se, apɔN)	lekh-	-ib-	-e	
(se, apɔN)	lekh-	-ib-	-e	ni

Translation Exercise 1 (on tape)

1.	What's he doing?	se kɔɔN kɔrucɔnΘi
2.	What're you doing?	apɔN kɔɔN kɔrucɔnΘi
3.	What am I doing?	mũ kɔɔN kɔruci
4.	What am I gonna do?	mũ kɔɔN kɔribi
5.	What's he gonna do?	se kɔɔN kɔribe
6.	What're you gonna do?	apɔN kɔɔN kɔribe
7.	You're gonna write.	apɔN lekhibe
8.	I'm gonna write.	mũ lekhibi
9.	He's gonna write.	se lekhibe
10.	He's gonna write a letter.	se ciThi lekhibe
11.	He's gonna write a book.	se bɔhi lekhibe
12.	He's gonna read a book.	se bɔhi pɔDhibe
13.	He's gonna read a letter.	se ciThi pɔDhibe
14.	You're gonna read a letter.	apɔN ciThi pɔDhibe
15.	You're gonna read a book.	apɔN bɔhi pɔDhibe
16.	You're gonna write a book.	apɔN bɔhi lekhibe

17.	You're gonna write a letter.	apɔn ciThi lekhibe
18.	I'm gonna write a letter.	mũ ciThi lekhibi
19.	I'm gonna write a book.	mũ bɔhi lekhibi
20.	I'm gonna read a book.	mũ bɔhi pɔDhibi
21.	I'm gonna read a letter.	mũ ciThi pɔDhibi
22.	What am I gonna read?	mũ kɔɔN pɔDhibi
23.	What are you gonna read?	apɔN kɔɔN pɔDhibe
24.	What's he gonna read?	se kɔɔN pɔDhibe
25.	What shall I write?	mũ kɔɔN lekhibi

Translation Exercise 2 (on tape)

1.	What're you gonna do today?	apɔN aji kɔɔN kɔrıbe
2.	You're not gonna do anything today.	apɔN aji kichi kɔribe ni
3.	He's not gonna do anything today.	se aji kichi kɔribe ni
4.	I'm not gonna do anything today.	mũ aji kichi kɔribi ni
5.	I'm not gonna write anything today.	mũ aji kichi lekhibi ni
6.	You're not gonna write anything today	apɔN aji kichi lekhibe ni
7.	He's not gonna write anything today.	se aji kichi lekhibe ni
8.	He's not gonna read anything today.	se aji kichi pɔDhibe ni
9.	I'm not gonna read anything today.	mũ aji kichi pɔDhibi ni
10.	You're not gonna read anything today.	apɔN aji kichi pɔDhibe ni
11.	You're reading my book.	apɔN mo bɔhiTa pɔDhucɔnɵi
12.	You're not reading my book.	apɔN mo bɔhiTa pɔDhunahanɵi
13.	You're not reading any book.	apɔN kichi bɔhi pɔDhunahanɵi
14.	He's reading your book.	se apɔNɔŋkɔ bɔhiTa pɔDhucɔnɵi
15.	He's not reading your book.	se apɔNɔŋkɔ bɔhiTa pɔDhunahanɵi
16.	He's not reading any book.	se kichi bɔhi pɔDhunahanɵi
17.	I'm writing a letter.	mũ ciThi lekhuci
18.	I'm not writing a letter.	mũ ciThi lekhuni
19.	I'm not writing anything.	mũ kichi lekhuni
20.	I'm gonna write a little.	mũ Tikie lekhibi
21.	You're gonna write a little.	apɔN Tikie lekhibe
22.	He's gonna write a little.	se Tikie lekhibe

23.	He's gonna read a little.	se Tikie poDhibe
24.	I'm gonna read a little.	mũ Tikie poDhibi
25.	You're gonna read a little.	apoN Tikie poDhibe

If you have made only a few mistakes on these two exercises, do the Translation Self-Test (on tape only). If you make three or more mistakes on the test, do not go on: go back and work with the Translation exercises, the Dialogue, and the Notes, until you pass the Translation Self-Test with two errors or less. Then tackle the Negation exercise (on tape).

Negation Exercise (on tape)

1.	mũ aji bohi poDhibi	mũ aji bohi poDhibi ni
2.	se kolomre lekhucon⊖i	se kolomre lekhunahan⊖i
3.	ei pensilTa mo'ro	ei pensilTa mo'ro nuhẽ
4.	apoN boDo bohi poDhucon⊖i	apoN boDo bohi poDhunahan⊖i
5.	mo kolomTa khorap	mo kolomTa khorap nuhẽ
6.	se aji ciThi lekhibe	se aji ciThi lekhibe ni
7.	se choTo pensilre lekhucon⊖i	se choTo pensilre lekhunahan⊖i
8.	se lekhok	se lekhok nuhon⊖i
9.	mũ ciThi lekhuci	mũ ciThi lekhuni
10.	apoN ⊖aŋko bohiTa poDhucon⊖i	apoN ⊖aŋko bohiTa poDhunahan⊖i

If you performed well on this exercise, check your ability to understand the Oriya sentences of Lesson 4 when you hear them spoken on the Comprehension Test tape. A score of two errors or less on this tape is your admission to Lesson 5. And by the way, if you haven't finished the first sixteen lessons in the Oriya Writing System manual, you'll want to redouble your efforts, because starting with Dialogue 6 you'll be expected to do all your reading in Oriya script.

Word List

poDhiba	'to read'
khorap	'bad'
aji	'today'
kichi	'anything'
Tikie	'a little bit'
acha	'y'know'
babu	(respectful title)
ki	'what kind of?'

Oriya Dialogue, Lesson 5

Oriya		English
bhikari - ağÿã→mo nã bhikari↓	(1)	Bhikari - Pardon me, my name is Bhikari.
lokɔ	2	person
bideši	3	foreign
bideši lokɔ	4	foreigner
apɔN bideši lokɔ	5	you're a foreigner
apɔN bideši lokɔ nuhɔn⊕i	6	you're not a foreigner
apɔN bideši lokɔ nuhɔn⊕i ki↘	(7)	Aren't you a foreigner?
bil - ağÿã↓ nɔmɔskar bhikari babu↓ mo nã bil↓	(8)	Bill - Yes I am, how do you do, Bhikari. My name's Bill.
ǰaucɔn⊕i	9	you're going
kuaDe	10	which way?
kuaDe ǰaucɔn⊕i	11	which way are you going?
bhikari - nɔmɔskar bil babu→kuaDe ǰaucɔn⊕i ağÿã↓	(12)	Bhikari - How do you do, Bill. Where are you going?
bɔjarɔ	13	market-place
ku	14	to
ǰauci	15	I'm going
bil - mũ bɔjarɔ-ku ǰauci↓	(16)	Bill - I'm going downtown.
saŋge	17	with
mo-saŋge	18	with me

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	ǰibe	19
mo-saŋge ǰibe↘		(20)
	hɔ̃	21
	ǰibi	22
	kiNibe	23
bhikari - hɔ̃ →mũ ǰibi↓	kɔɔN kiNibe↓	(24)
	kiNibi	25
bil - kichi kiNibi ni↓		(26)
	ðekhibi	27
	maΘrɔ	28
mũ Tikie ðekhibi maΘrɔ↓		(29)
	ðeuRɔ	30
	ðekhibe	31
	boðhe	32
bhikari - ðeuRɔ Ta ðekhibe boðhe↘		(33)
	puruNa	34
bil - aǧǰã →aji puruNa ðeuRɔ Ta ðekhibi↓		(35)
	nǔa	36
bhikari - apɔN nǔa ðeuRɔ Ta ðekhibe ni↘		(37)
	kali	38
bil - aji ðekhibi ni↓ kali ðekhibi↓	nǔa ðeuRɔ mũ	(39)

you'll go

Would you like to go with me?

yeah

I'll go

you'll buy

Bhikari - Yes, I'll go. What're you gonna buy?

I'll buy

Bill - I'm not gonna buy anything.

I'll look

only

I'm just gonna look around a little.

temple

you'll look

probably

Bhikari - Gonna look at the temple, are you?

old

Bill - Yes, today I'm gonna see the old temple.

new

Bhikari - Aren't you gonna look at the new temple?

tomorrow

Bill - Not today. I'll see the new temple tomorrow.

Sounds

So far in this book nothing at all has been said about the way to pronounce the capital letters T D N; the reason is that for most Americans these are easy to learn, so we've been concentrating on some of the letters that represent sounds less common in English.

We said earlier that everyone knows people from different parts of the country speak English differently. This means that people from different parts of the country will also have different sorts of difficulties in learning to pronounce the same foreign language. So when we say that the Oriya sound R is like the middle of the English word "early" as they pronounce it in the Midwest, this will be of immediate help to you only if you happen to be from the Midwest yourself. If you don't happen to say the word the way they do in the Midwest, your first task might be to imitate the way they do it there -- not because it's any better English, but because it's more like good Oriya.

With this in mind, listen to the way the tape or the drillmaster says kuaDe, 'which direction?' Most Americans hearing kuaDe would say it sounds like there's an "r" in there somewhere; and they'd be partly right. Because the way most Americans pronounce an "r" it's what phoneticians call a retroflex sound, and so are the Oriya sounds T D N. This term suggests that the tongue bends backwards in the mouth to pronounce the sound, and in some languages this is true; but the essential feature of retroflex articulation is the shape of the tongue, not its position. The tongue is held in something like a spoon shape; try saying "around the red door" very slowly, feeling the shape your tongue takes for each of the "r"s. The tongue assumes the same shape for the retroflex Oriya sounds T D N (and R). When you say the "rd" in the phrase "Laurel and Hardy" you have the nearest thing in English to the sound of D in kuaDe.

Once you have kuaDe down, you find that the same spoon-shape tongue technique does it for you equally well with paTi 'noise' and paNi 'water'. Not at all difficult once you catch on, but you can appreciate now the absolute necessity of always giving a proper foreign pronunciation (like in "muddy") for the Oriya r, so there won't be any confusion between the Oriya r and the American "r-color" which is always associated with the retroflex Oriya T D N R.

Notes on the dialogue

This lesson gives you a good opportunity to increase your control over the material of the first four lessons, as this one contains practically nothing new except some vocabulary. A little extra work on this lesson will pay off handsomely a bit later on.

1. The most striking new feature found in Dialogue 5 is the verb ǰiba 'to go', which is different from the other verbs we have had so far in that its root has different shapes for different tenses:

mũ ǰauci	'I'm going'
apoN ǰaucɔnϴi	'You're going'
se ǰaucɔnϴi	'He's going'
mũ ǰibi	'I'll go'
apoN ǰibɛ	'You'll go'
se ǰibe	'He'll go'

Happily, there are very few verbs in Oriya that behave like this, so not much of your time will be taken up with learning irregular verbs -- but the few

that do exist are very frequent, so now is the time to begin learning this one. You notice right away, though, that the personal endings are the same for ǰiba as they are for all the other verbs we've had -- there is only one set of endings for each tense in the whole Oriya verb system. The negative forms of ǰiba also work the same way as the negative forms of all other verbs:

mũ ǰauni	'I'm not going'
apɔN ǰaunahanΘi	'you're not going'
se ǰaunahanΘi	'he's not going'
mũ ǰibini	'I won't go'
apɔN ǰibeni	'you won't go'
se ǰibeni	'he won't go'

2. Also noteworthy in Dialogue 5 is the use of expressions of the type

mũ kuaDe ǰauni	'I'm not going anywhere'
mũ kichi kiNibini	'I'm not gonna buy anything'

We had one like these in Dialogue 4,

mũ aji kichi kɔribini	'I'm not gonna do anything today'

We call this type of expression an "utter denial," and will devote an exercise to them in Lesson 9, after we have presented others of the same type.

Translation Exercise 1 (on tape)

1.	Where's he going?	se kuaDe ǰaucɔnΘi
2.	Where're you going?	apɔN kuaDe ǰaucɔnΘi
3.	Where am I going?	mũ kuaDe ǰauci
4.	I'm going downtown.	mũ bɔjarɔ-ku ǰauci
5.	He's going downtown.	se bɔjarɔ-ku ǰaucɔnΘi
6.	You're going downtown.	apɔN bɔjarɔ-ku ǰaucɔnΘi
7.	You're not going downtown.	apɔN bɔjarɔ-ku ǰaunahanΘi
8.	I'm not going downtown.	mũ bɔjarɔ-ku ǰauni
9.	He's not going downtown.	se bɔjarɔ-ku ǰaunahanΘi
10.	He's not going anywhere.	se kuaDe ǰaunahanΘi
11.	You're not going anywhere.	apɔN kuaDe ǰaunahanΘi
12.	I'm not going anywhere.	mũ kuaDe ǰauni
13.	I'll go downtown.	mũ bɔjarɔ-ku ǰibi
14.	He'll go downtown.	se bɔjarɔ-ku ǰibe
15.	You'll go downtown.	apɔN bɔjarɔ-ku ǰibe
16.	You won't go downtown.	apɔN bɔjarɔ-ku ǰibeni
17.	I won't go downtown.	mũ bɔjarɔ-ku ǰibini
18.	He won't go downtown.	se bɔjarɔ-ku ǰibeni
19.	He won't go with me.	se mo saŋge ǰibeni
20.	You won't go with me.	apɔN mo saŋge ǰibeni

21.	I won't go with you.	mũ apɔNɔŋkɔ saŋge ǰibini
22.	I won't go with him.	mũ ɵaŋkɔ saŋge ǰibini
23.	I'll go with him.	mũ ɵaŋkɔ saŋge ǰibi
24.	You'll go with him.	apɔN ɵaŋkɔ saŋge ǰibe
25.	He'll go with you.	se apɔNɔŋkɔ saŋge ǰibe

Translation Exercise 2 (on tape)

1.	What're you gonna buy?	apɔN kɔɔN kiNibe
2.	What's he gonna buy?	se kɔɔN kiNibe
3.	What am I gonna buy?	mũ kɔɔN kiNibi
4.	I'm gonna buy a book.	mũ bɔhi kiNibi
5.	You're gonna buy a gook.	apɔN bɔhi kiNibe
6.	He's gonna buy a book.	se bɔhi kiNibe
7.	He's not gonna buy a book.	se bɔhi kiNibe ni
8.	I'm not gonna buy a book.	mũ bɔhi kiNibi ni
9.	You're not gonna buy a book.	apɔN bɔhi kiNibe ni
10.	You're not gonna buy anything.	apɔN kichi kiNibe ni
11.	He's not gonna buy anything.	se kichi kiNibe ni
12.	I'm not gonna buy anything.	mũ kichi kiNibi ni
13.	I'm not gonna look at anything.	mũ kichi ðekhibi ni
14.	You're not gonna look at anything.	apɔN kichi ðekhibe ni
15.	He's not gonna look at anything.	se kichi ðekhibe ni
16.	He's gonna look at a book.	se bɔhi ðekhibe
17.	I'm gonna look at a book.	mũ bɔhi ðekhibi
18.	You're gonna look at a book.	apɔN bɔhi ðekhibe
19.	You're gonna look at a temple.	apɔN ðeuRɔ ðekhibe
20.	You're looking at a temple.	apɔN ðeuRɔ ðekhucɔnɵi
21.	He's looking at a temple.	se ðeuRɔ ðekhucɔnɵi
22.	I'm looking at a temple.	mũ ðeuRɔ ðekhuci
23.	I'm not looking at a temple.	mũ ðeuRɔ ðekhuni
24.	You're not looking at a temple.	apɔN ðeuRɔ ðekhunahanɵi
25.	He's not looking at a temple.	se ðeuRɔ ðekhunahanɵi

If you did well on these two translation exercises, try the Translation Self-Test (on tape only); but only if you're satisfied with your control over the material of these first two exercises.

Translation Exercise 3 (on tape)

1.	This is a new book.	eiTa nŭa bɔhi
2.	I'm gonna look at this new book.	mũ ei nŭa bɔhiTa ðekhibi
3.	I'm gonna look at this new book for a while.	mũ ei nŭa bɔhiTa Tikie ðekhibi
4.	Is this new book yours?	ei nŭa bɔhiTa apɔNɔŋkɔrɔ ki ↘
5.	He's looking at the new book.	se nŭa bɔhiTa ðekhucɔnΘi
6.	I'm gonna buy that new book.	mũ sei nŭa bɔhiTa kiNibi
7.	Are you gonna buy this book?	apɔN ei bɔhiTa kiNibe ki ↘
8.	Are you gonna buy this old book?	apɔN ei puruNa bɔhiTa kiNibe ki ↘
9.	He's gonna read this old book.	se ei puruNa bɔhiTa pɔDhibe
10.	I'll go downtown.	mũ bɔjarɔ-ku ǰibi
11.	I'll go downtown tomorrow.	mũ kali bɔjarɔ-ku ǰibi
12.	You'll go downtown tomorrow.	apɔN kali bɔjarɔ-ku ǰibe
13.	He'll go downtown tomorrow.	se kali bɔjarɔ-ku ǰibe
14.	He'll buy a book tomorrow.	se kali bɔhi kiNibe
15.	He'll buy an old book tomorrow.	se kali puruNa bɔhi kiNibe

Negation Exercise

1.	eiTa nŭa bɔhi	eiTa nŭa bɔhi nuhẽ
2.	mũ sei puruNa bɔhiTa pɔDhibi	mũ sei puruNa bɔhiTa pɔDhibi ni
3.	apɔN mɔ saŋge ǰibe	apɔN mɔ saŋge ǰibe ni
4.	se bɔjarɔ-ku ǰaucɔnΘi	se bɔjarɔ-ku ǰaunahanΘi
5.	mũ puruNa ðeuRɔTa ðekhibi	mũ puruNa ðeuRɔTa ðekhibi ni
6.	seiTa nŭa ðeuRɔ	seiTa nŭa ðeuRɔ nuhẽ
7.	se apɔNɔŋkɔ ciThiTa pɔDhibe	se apɔNɔŋkɔ ciThiTa pɔDhibe ni
8.	sei puruNa bɔhiTa mo'rɔ	sei puruNa bɔhiTa mo'rɔ nuhẽ
9.	se mo nŭa pensilre lekhucɔnΘi	se mo nŭa pensilre lekhunahanΘi
10.	mũ sei khɔrap bɔhiTa pɔDhuci	mũ sei khɔrap bɔhiTa pɔDhuni

When you have worked with the materials of this lesson to the point where you make hardly any mistakes on the exercises, do the Comprehension Self-Test (on tape only), as a final check. If you score well on this test -- and if you have completed Lesson 16 in the manual on the Oriya Writing System -- then you're ready for Dialogue 6.

Word List

lokɔ	'person'
biðeši lokɔ	'foreigner'
bɔjarɔ	'market-place'
ðeuRɔ	'temple'
puruNa	'old'
nŭa	'new'
biðeši	'foreign'
ǰiba (ǰa-/ǰ-)	'to go'
kiNiba	'to buy'
ðekhiba	'to look at; to see; to watch'
bɔjarɔ-ku	'downtown'
kuaDe	'which direction?; any direction'
bɔðhe	'perhaps; probably'
Tikie	'a little bit'
maΘrɔ	'only; except'
-ku	'to'
-saŋge	'along with'
nɔmɔskar	'hello; how do you do; good-bye'
hɔ̃	'yes'

ଓଡ଼ିଆ		English
ଦୋକାନ୍	1	shop
ବିଲ୍ - ସେଇଟା କି ଦୋକାନ୍↓	(2)	Bill - What kind of shop is that?
ଜଲଖିଆ	3	snack
ଭିକାରି - ସେଇଟା ଜଲଖିଆ ଦୋକାନ୍↓	(4)	Bhikari - That's a snack-shop.
ମିଠା	5	sweet
ଓଡ଼ିଆ ମିଠା	6	Oriya sweets
ଖାଇବେ	7	You'll eat
ଆପଣ୍ ଓଡ଼ିଆ ମିଠା ଖାଇବେ କି↘	(8)	Would you like some Oriya sweets?
ଭାତ	9	cooked rice
ଖାଇବି	10	I'll eat
ଖରାବେଳେ	11	at noon
ବିଲ୍ - ନା ଆଜ୍ଞା ମୁଁ ଖରାବେଳେ ଭାତ ଖାଇବି↓	(12)	Bill - No thanks, I'm gonna eat dinner at noon.
ଘର	13	house
ଆସିବେ	14	you'll come
ଭିକାରି - ଆଚ୍ଛା→ଖରାବେଳେ ମୋ ଘର-କୁ ଆସିବେ↓ ମୋ ସାଂଗେ ଖାଇବେ↓	(15)	Bhikari - Well, how about coming to my house at noon, eat with me.
ଚାମଚ୍	16	spoon
ଆପଣ୍ ଚାମଚ୍-ରେ ଖାଇବେ କି↘	(17)	Will you eat with a spoon?
ହାତ	18	hand

ବିଲ୍ - ନା ଆଜ୍ଞା ମୁଁ ହାତ-ରେ ଖାଇବି ↓	(19)	Bill - No, I'll eat with my fingers.
ଭଲ	20	good
ମାଛ	21	fish
ଭିକାରି - ଭଲ ↓ ଆପଣ୍ ମାଛ ଖାଇବେ କି ↘	(22)	Bhikari - Good. Will you eat fish?
ଅଣ୍ଡା	23	egg
ସବୁ	24	everything
ବିଲ୍ - ମାଛ ↗ ଅଣ୍ଡା ↗ ଭାତ ↗ ସବୁ ଖାଇବି ↓	(25)	Bill - Fish, eggs, rice -- I'll eat everything.

Up to now, we have used hyphens for attaching the particles -କୁ and -ରେ to the nouns they follow. After Lesson 6 this practice will be discontinued, and these particles will be attached directly to the nouns they follow; this is standard Oriya practice. Oriya practice varies in regard to the negative particle ନି . In this book you may find it written either separately or attached to the verb: ଖାଇବେ ନି or ଖାଇବେନି .

Sounds

Beginning with this lesson you are required to use only the Oriya script for reading and writing Oriya. You may find that this makes it easier for you to "hear" the difference between certain Oriya sounds which are so obviously written differently in Oriya but which look quite a lot alike in the transcription. One example of this is found in the aspirated sounds of Oriya (such as kh), written here above their unaspirated counterparts (such as k):

ଖ	ଘ	ଛ	ଝ	ଠ	ଢ଼	ଥ	ଧ	ଫ	ଭ
କ	ଗ	ଚ	ଜ	ଟ	ଡ଼	ତ	ଦ	ପ	ବ

In most cases it is absolutely essential for you to maintain the distinction between aspirated and unaspirated sounds in Oriya, in order to make sure that you actually convey the meaning you intend; for example, note that it is only the aspiration that marks the difference in sound between ଖାଇଲି 'I ate' and କାଇଲି 'wrong', and there are literally hundreds of similar pairs of words in Oriya. So listen very carefully to how you pronounce each and every word in Oriya, and make sure you get the aspiration in where it belongs and keep it out where it doesn't belong.

In one type of situation in Oriya, however, it makes no difference whether you aspirate or not. This is the case in all verb forms in the Present Progressive (Affirmative) tense, like ଆସୁଛି 'I'm coming', କିଣୁଛନ୍ତି 'you're buying', କରୁଛନ୍ତି 'he's doing'. Oriyas always write the aspirate ଛ in these verb forms, but usually they pronounce an unaspirated ଚ when they say these forms at normal conversational speed. In the first five lessons, where the Oriya was written in transcription, we wrote these verb forms with the unaspirated c (as in lekhuci) to encourage you to pronounce the verb ending in the normal conversational style. Now, when we switch to the Oriya writing system, we will spell the ending correctly (ଲେଖୁଛି), although you still pronounce it as though the ଛ were unaspirated.

Notes on the dialogue

This lesson contains a number of new vocabulary words, but no new grammar at all. This is to give you as much time as possible for becoming accustomed to reading in the Oriya script. Be sure you make the most of the opportunity.

Translation Exercise 1 (or [illegible])

1.	I'm eating.	ମୁଁ ଖାଉଛି ।
2.	What am I eating?	ମୁଁ କଅଣ ଖାଉଛି ।
3.	I'm eating dinner.	ମୁଁ ଭାତ ଖାଉଛି ।
4.	He's eating dinner.	ସେ ଭାତ ଖାଉଛନ୍ତି ।
5.	You're eating dinner.	ଆପଣ ଭାତ ଖାଉଛନ୍ତି ।
6.	You're eating a sweet.	ଆପଣ ମିଠା ଖାଉଛନ୍ତି ।
7.	I'm eating a sweet.	ମୁଁ ମିଠା ଖାଉଛି ।

8.	He's eating a sweet.	ସେ ମିଠା ଖାଉଛନ୍ତି ।
9.	He's eating an egg.	ସେ ଅଣ୍ଡା ଖାଉଛନ୍ତି ।
10.	You're eating an egg.	ଆପଣ ଅଣ୍ଡା ଖାଉଛନ୍ତି ।
11.	I'm eating an egg.	ମୁଁ ଅଣ୍ଡା ଖାଉଛି ।
12.	I'm eating fish.	ମୁଁ ମାଛ ଖାଉଛି ।
13.	He's eating fish.	ସେ ମାଛ ଖାଉଛନ୍ତି ।
14.	You're eating fish.	ଆପଣ ମାଛ ଖାଉଛନ୍ତି ।
15.	You're eating a snack.	ଆପଣ ଜଳଖିଆ ଖାଉଛନ୍ତି ।
16.	I'm eating a snack.	ମୁଁ ଜଳଖିଆ ଖାଉଛି ।
17.	He's eating a snack.	ସେ ଜଳଖିଆ ଖାଉଛନ୍ତି ।
18.	He's eating rice.	ସେ ଭାତ ଖାଉଛନ୍ତି ।
19.	You're eating rice.	ଆପଣ ଭାତ ଖାଉଛନ୍ତି ।
20.	I'm eating rice.	ମୁଁ ଭାତ ଖାଉଛି ।

Translation Exercise 2 (on tape)

1.	What's he eating with?	ସେ କୋଉଥିରେ ଖାଉଛନ୍ତି ?
2.	What am I eating with?	ମୁଁ କୋଉଥିରେ ଖାଉଛି ?
3.	What're you eating with?	ଆପଣ କୋଉଥିରେ ଖାଉଛନ୍ତି ?
4.	You're eating with a spoon.	ଆପଣ ଚାମଚ୍‌ରେ ଖାଉଛନ୍ତି ।
5.	He's eating with a spoon.	ସେ ଚାମଚ୍‌ରେ ଖାଉଛନ୍ତି ।
6.	I'm eating with a spoon.	ମୁଁ ଚାମଚ୍‌ରେ ଖାଉଛି ।
7.	I'm eating with my fingers.	ମୁଁ ହାତରେ ଖାଉଛି ।
8.	You're eating with your fingers.	ଆପଣ ହାତରେ ଖାଉଛନ୍ତି ।
9.	He's eating with his fingers.	ସେ ହାତରେ ଖାଉଛନ୍ତି ।
10.	He's eating rice with his fingers.	ସେ ହାତରେ ଭାତ ଖାଉଛନ୍ତି ।
11.	I'm eating rice with my fingers.	ମୁଁ ହାତରେ ଭାତ ଖାଉଛି ।
12.	You're eating rice with your fingers.	ଆପଣ ହାତରେ ଭାତ ଖାଉଛନ୍ତି ।
13.	You're gonna eat rice with your fingers.	ଆପଣ ହାତରେ ଭାତ ଖାଇବେ ।

14.	You're gonna eat fish with your fingers.	ଆପଣ ହାତରେ ମାଛ ଖାଇବେ ।
15.	You're gonna eat fish with a spoon.	ଆପଣ ଚାମଚ୍‌ରେ ମାଛ ଖାଇବେ ।
16.	I'm gonna eat fish with a spoon.	ମୁଁ ଚାମଚ୍‌ରେ ମାଛ ଖାଇବି ।
17.	I'm not gonna eat fish with a spoon.	ମୁଁ ଚାମଚ୍‌ରେ ମାଛ ଖାଇବି ନି ।
18.	He's not gonna eat fish with a spoon.	ସେ ଚାମଚ୍‌ରେ ମାଛ ଖାଇବେ ନି ।
19.	You're not gonna eat fish with a spoon.	ଆପଣ ଚାମଚ୍‌ରେ ମାଛ ଖାଇବେ ନି ।
20.	You're not gonna eat fish with my spoon.	ଆପଣ ମୋ ଚାମଚ୍‌ରେ ମାଛ ଖାଇବେ ନି ।

These were not difficult exercises, so you should be ready for the Translation Self-Test (on tape only). If you make three or more mistakes on the test, you were in fact not ready for it, and should definitely do more work on the dialogue and the first two exercises. When you can pass the self-test with less than three mistakes, proceed to Translation Exercise 3.

Translation Exercise 3

1.	I'm going downtown.	ମୁଁ ବଜାର-କୁ ଯାଉଛି ।
2.	I'm going to your house.	ମୁଁ ଆପଣଂକ ଘର-କୁ ଯାଉଛି ।
3.	He's going to your house.	ସେ ଆପଣଂକ ଘର-କୁ ଯାଉଛୁନ୍ଥି ।
4.	You're going to my house.	ଆପଣ ମୋ ଘର-କୁ ଯାଉଛୁନ୍ଥି ।
5.	You'll go to my house.	ଆପଣ ମୋ ଘର-କୁ ଯିବେ ।
6.	You'll go to my house today.	ଆପଣ ଆଜି ମୋ ଘର-କୁ ଯିବେ ।
7.	You'll go to his house today.	ଆପଣ ଆଜି ତାଂକ ଘର-କୁ ଯିବେ ।
8.	You'll go to his house at noon.	ଆପଣ ଖରାବେଳେ ତାଂକ ଘର-କୁ ଯିବେ ।
9.	Will you go to his house at noon?	ଆପଣ ଖରାବେଳେ ତାଂକ ଘର-କୁ ଯିବେ କି ↘
10.	Will you go to my house at noon?	ଆପଣ ଖରାବେଳେ ମୋ ଘର-କୁ ଯିବେ କି ↘
11.	Will you come to my house at noon?	ଆପଣ ଖରାବେଳେ ମୋ ଘର-କୁ ଆସିବେ କି ↘
12.	Will he come to my house tomorrow?	ସେ କାଲି ମୋ ଘର-କୁ ଆସିବେ କି ↘
13.	He's coming to my house today.	ସେ ଆଜି ମୋ ଘର-କୁ ଆସୁଛୁନ୍ଥି ।
14.	He's coming to my shop today.	ସେ ଆଜି ମୋ ଦୋକାନ-କୁ ଆସୁଛୁନ୍ଥି ।

15. I'm going to his shop today.	ମୁଁ ଆଜି ତାଂକ ଦୋକାନ-କୁ ଯାଉଛି ।
16. I'll go to his shop tomorrow.	ମୁଁ କାଲି ତାଂକ ଦୋକାନ-କୁ ଯିବି ।
17. Will you go to his shop tomorrow?	ଆପଣ କାଲି ତାଂକ ଦୋକାନ-କୁ ଯିବେ କି ↘
18. Will he go to your shop tomorrow?	ସେ କାଲି ଆପଣଂକ ଦୋକାନ-କୁ ଯିବେ କି ↘
19. We won't go to your shop tomorrow.	ସେ କାଲି ଆପଣଂକ ଦୋକାନ-କୁ ଯିବେ ନି ।
20. I won't go to your shop today.	ମୁଁ ଆଜି ଆପଣଂକ ଦୋକାନ-କୁ ଯିବି ନି ।

Negation Exercise (on tape)

1. ସେଇଟା ମୋ ଦୋକାନ ।	ସେଇଟା ଆପଣଂକ ଦୋକାନ ନୁହେଁ ।
2. ଆପଣ ବଜାରକୁ ଯିବେ ।	ମୁଁ ବଜାରକୁ ଯିବି ନି ।
3. ସେ ମୋ ବହିଟା ପଢୁଛନ୍ତି ।	ସେ ଆପଣଂକ ବହିଟା ପଢୁନାହାନ୍ତି ।
4. ମୁଁ ଭାତ ହାତରେ ଖାଉଛି ।	ଆପଣ ଭାତ ହାତରେ ଖାଉନାହାନ୍ତି ।
5. ଆପଣ ମାଛ ଖାଉଛନ୍ତି ।	ମୁଁ ମାଛ ଖାଉନି ।
6. ଆପଣଂକ ଚାମଚ୍‌ଟା ବଡ ।	ମୋ ଚାମଚ୍‌ଟା ବଡ ନୁହେଁ ।
7. ସେ ମୋ ଦୋକାନ-କୁ ଆସୁଛନ୍ତି ।	ସେ ଆପଣଂକ ଦୋକାନ-କୁ ଆସନାହାନ୍ତି ।
8. ସେ ଖରାବେଳେ ବଜାର-କୁ ଯିବେ ।	ସେ ଖରାବେଳେ ବଜାର-କୁ ଯିବେନି ।
9. ଆପଣ ମୋ ସାଂଗେ ଭାତ ଖାଇବେ ।	ମୁଁ ଆପଣଂକ ସାଂଗେ ଖାଇବିନି ।
10. ମୁଁ ଚାମଚ୍‌ରେ ଅଣ୍ଡା ଖାଉଛି ।	ଆପଣ ଚାମଚ୍‌ରେ ଅଣ୍ଡା ଖାଉନାହାନ୍ତି ।

When you feel ready for it, the Comprehension Test is ready for you (on tape only).

Word List

ଦୋକାନ	'shop'	ଅଣ୍ଡା	'egg'
ଜଳଖିଆ	'snack'	ସବୁ	'everything'
ମିଠା	'sweet'	ଖାଇବା	'to eat'
ଭାତ	'cooked rice'	ଭାତ ଖାଇବା	'to eat dinner'
ଘର	'house'	ଆସିବା	'to come'
ଚାମଚ୍	'spoon'		
ହାତ	'hand'	ଓଡ଼ିଆ	'Oriya'
ମାଛ	'fish'	ଖରାବେଳେ	'at noon'

ଓଡ଼ିଆ		English
ବିଲ୍ - ଆଚ୍ଛା ଭିକାରି ବାବ↘ ନୂଆ ଦେଉଳଟା କଆଡ଼େ↓	1	Bill - Bhikari, which way is the new temple?
ସେଆଡ଼େ	2	that way
ଏଆଡ଼େ	3	this way
ଭିକାରି - ନୂଆଟା ସେଆଡ଼େ↗ ପୁରଣାଟା ଏଆଡ଼େ↓	4	Bhikari - The new one's that way, the old one's this way.
ତାହେଲେ	5	in that case
ଯିବା	6	we'll go
ବିଲ୍ - ତାହେଲେ ସେଆଡ଼େ ଯିବା↓	7	B. - Then let's go that way.
ଆମେ	8	we
ଦେଖିବା	9	we'll look
ଭିକାରି - ହଁ ଆଜି ଆମେ ନୂଆଟା ଦେଖିବା↓	10	Bh. - Yeah, today we're gonna look at the new one.
ଏମାନେ	11	these people
ସମସ୍ତେ	12	everybody
ଯାଉଛନ୍ତି	13	they're going
ବିଲ୍ - ଆଚ୍ଛା ଏମାନେ ସମସ୍ତେ କଆଡ଼େ ଯାଉଛନ୍ତି↓	14	B. - Hey, where are all these people going?
ବୀ	15	also
ଭିକାରି - ଏମାନେ ବୀ ଦେଉଳକୁ ଯାଉଛନ୍ତି↓	16	Bh. - They're going to the temple too.
ସେଠି	17	in that place
କରିବେ	18	they'll do

ଓଡ଼ିଆ - ୫୨ - ୪୭ - ୫୨

ବିଲ୍ - ସେଠି କଅଣ୍ କରିବେ↓	(19)	B. - What are they gonna do there?
ପୂଜା	20	worship
ଭିକାରି - ପୂଜା କରିବେ↓	(21)	Bh. - They're gonna worship.
ସେମାନେ	22	those people
କାହିଁକି	23	why
ଫୁଲ	24	flower
ବିଲ୍ - ସେମାନେ କାହିଁକି ଫୁଲ କିଣୁଛନ୍ତି↓	(25)	B. - Why are those people buying flowers?
ନେଇଯିବେ	26	they'll take away
ଭିକାରି - ଦେଉଳକୁ ନେଇଯିବେ↓	(27)	Bh. - They're gonna take them to the temple.

Notes on the dialogue

This lesson again affords you the opportunity to spend much of your time increasing your reading efficiency in the Oriya script. Beyond the introduction of about a dozen new vocabulary items, this lesson contains only one new grammar bit, a Potential tense verb form that goes with ଆମେ 'we'.

The Oriya language distinguishes between two different situations which are both covered by the word "we" in English; we will call them the inclusive we (meaning either "you and I" or "you and the rest of us", both of which include the person spoken to) and the exclusive we (meaning "he, she, or it, and I, but not you"). No matter whether the inclusive or the exclusive meaning is intended, the Oriya word for "we" is the same -- ଆମେ -- but the verb forms are different. In this lesson we will take up only the inclusive we verb form. Study the following:

ମୁଁ ନେଇଯିବି	'I'll take along'
ଆମେ ନେଇଯିବା	'you and I'll take along; let's take along'

Two things should be noted here. First, the meaning of "let's do such-and-such" is very common for this verb form, and clearly shows the "desirability" meaning which is so common in the usage of the Potential tense in Oriya. Second, note that the shape of the inclusive-we verb form is exactly the same as the form used for listing Oriya verbs in dictionaries and word lists.

Translation Exercise 1 (on tape)

1.	Which way are you going?	ଆପଣ କୁଆଡ଼େ ଯାଉଛନ୍ତି ?
2.	Which way is he going?	ସେ କୁଆଡ଼େ ଯାଉଛନ୍ତି ?
3.	Which way am I going?	ମୁଁ କୁଆଡ଼େ ଯାଉଛି ?
4.	Which way is my house?	ମୋ ଘର କୁଆଡ଼େ ?
5.	Which way is your house?	ଆପଣଙ୍କ ଘର କୁଆଡ଼େ ?
6.	Which way is his house?	ତାଙ୍କ ଘର କୁଆଡ଼େ ?
7.	Which way is the temple?	ଦେଉଳଟା କୁଆଡ଼େ ?
8.	Which way is the new temple?	ନୂଆ ଦେଉଳଟା କୁଆଡ଼େ ?
9.	Which way is the big temple?	ବଡ଼ ଦେଉଳଟା କୁଆଡ଼େ ?
10.	Which way is the old temple?	ପୁରୁଣା ଦେଉଳଟା କୁଆଡ଼େ ?
11.	Which way is the little temple?	ଛୋଟ ଦେଉଳଟା କୁଆଡ଼େ ?
12.	Which way is your shop?	ଆପଣଙ୍କ ଦୋକାନ କୁଆଡ଼େ ?
13.	Which way is his shop?	ତାଙ୍କ ଦୋକାନ କୁଆଡ଼େ ?
14.	Which way is the snack-shop?	ଜଳଖିଆ ଦୋକାନଟା କୁଆଡ଼େ ?

15.	Which way is the sweet-shop?	ମିଠା ଦୋକାନଟା କୁଆଡ଼େ ?
16.	The sweet-shop is this way.	ମିଠା ଦୋକାନଟା ଏଆଡ଼େ ।
17.	My house is this way.	ମୋ ଘର ଏଆଡ଼େ ।
18.	The temple is this way.	ଦେଉଳଟା ଏଆଡ଼େ ।
19.	The temple is that way.	ଦେଉଳଟା ସେଆଡ଼େ ।
20.	The snack-shop is that way.	ଜଳଖିଆ ଦୋକାନଟା ସେଆଡ଼େ ।
21.	My house is that way.	ମୋ ଘର ସେଆଡ଼େ ।
22.	My shop is that way.	ମୋ ଦୋକାନ ସେଆଡ଼େ ।
23.	Your shop is that way.	ଆପଣଂକ ଦୋକାନ ସେଆଡ଼େ ।
24.	Is your shop that way?	ଆପଣଂକ ଦୋକାନ ସେଆଡ଼େ କି ↘
25.	Is your shop this way?	ଆପଣଂକ ଦୋକାନ ଏଆଡ଼େ କି ↘

Translation Exercise 2 (on tape)

1.	Let's go that way.	(ଆମେ) ସେଆଡ଼େ ଯିବା ।
2.	Let's go this way.	(ଆମେ) ଏଆଡ଼େ ଯିବା ।
3.	Let's go to my house.	(ଆମେ) ମୋ ଘରକୁ ଯିବା ।
4.	Let's go to your house.	(ଆମେ) ଆପଣଂକ ଘରକୁ ଯିବା ।
5.	Let's go to his house.	(ଆମେ) ତାଂକ ଘରକୁ ଯିବା ।
6.	We'll go to the temple.	ଆମେ ଦେଉଳକୁ ଯିବା ।
7.	We'll look at the temple.	ଆମେ ଦେଉଳଟା ଦେଖିବା ।
8.	What'll we do?	ଆମେ କଅଣ କରିବା ?
9.	What'll we do there?	ଆମେ ସେଠି କଅଣ କରିବା ?
10.	What'll we eat there?	ଆମେ ସେଠି କଅଣ ଖାଇବା ?
11.	What'll we see there?	ଆମେ ସେଠି କଅଣ ଦେଖିବା ?
12.	What'll we buy there?	ଆମେ ସେଠି କଅଣ କିଣିବା ?
13.	We'll buy flowers there.	ଆମେ ସେଠି ଫୁଲ କିଣିବା ।
14.	We'll eat dinner there.	ଆମେ ସେଠି ଭାତ ଖାଇବା ।
15.	Shall we eat dinner there?	ଆମେ ସେଠି ଭାତ ଖାଇବା କି ↘
16.	Yes, let's eat dinner there.	ଆଜ୍ଞା (ଆମେ) ସେଠି ଭାତ ଖାଇବା ।
17.	We'll eat rice with our fingers.	ଆମେ ହାତରେ ଭାତ ଖାଇବା ।

18. We'll eat rice with a spoon.	ଆମେ ଚାମଚ୍‌ରେ ଭାତ ଖାଇବା ।
19. We'll eat fish with a spoon.	ଆମେ ଚାମଚ୍‌ରେ ମାଛ ଖାଇବା ।
20. We won't eat fish with a spoon.	ଆମେ ଚାମଚ୍‌ରେ ମାଛ ଖାଇବା ନି ।
21. We won't eat dinner there.	ଆମେ ସେଠି ଭାତ ଖାଇବା ନି ।
22. We won't go to my house.	ଆମେ ମୋ ଘରକୁ ଯିବା ନି ।
23. We won't go to his house.	ଆମେ ତାଂକ ଘରକୁ ଯିବା ନି ।
24. We won't eat with our fingers.	ଆମେ ହାତରେ ଖାଇବା ନି ।
25. We won't eat anything.	ଆମେ କିଛି ଖାଇ ବା ନି ।

Translation Self-Test (on tape only)

Translation Exercise 3 (on tape)

1. Those people are eating dinner.	ସେମାନେ ଭାତ ଖାଉଛନ୍ତି ।
2. They're eating fish.	ସେମାନେ ମାଛ ଖାଉଛନ୍ତି ।
3. They're buying fish.	ସେମାନେ ମାଛ କିଣୁଛନ୍ତି ।
4. Are they buying fish?	ସେମାନେ ମାଛ କିଣୁଛନ୍ତି କି ↘
5. Will they buy fish?	ସେମାନେ ମାଛ କିଣିବେ କି ↘
6. Will they buy flowers?	ସେମାନେ ଫୁଲ କିଣିବେ କି ↘
7. They'll buy flowers.	ସେମାନେ ଫୁଲ କିଣିବେ ।
8. They'll look at the flower.	ସେମାନେ ଫୁଲଟା ଦେଖିବେ ।
9. These people will look at the book.	ଏମାନେ ବହିଟା ଦେଖିବେ ।
10. These people will read the book.	ଏମାନେ ବହିଟା ପଢ଼ିବେ ।
11. Where are these people going?	ଏମାନେ କୁଆଡ଼େ ଯାଉଛନ୍ତି ?
12. These people are going to my house.	ଏମାନେ ମୋ ଘରକୁ ଯାଉଛନ୍ତି ।
13. These people aren't going to my house.	ଏମାନେ ମୋ ଘରକୁ ଯାଉନାହାନ୍ତି ।
14. Those people won't go to my house.	ସେମାନେ ମୋ ଘରକୁ ଯିବେ ନି ।
15. Those people will go to your house.	ସେମାନେ ଆପଣଂକ ଘରକୁ ଯିବେ ।

Comprehension Test (on tape only)

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Word List

ଆମେ	'you and I; you and the rest of us'
ନେଇଯିବା	'to take along'
ପୂଜା କରିବା	'to perform worship'
ସମସ୍ତେ	'everybody'
ସେମାନେ	'those people; they'
ଏମାନେ	'these people; they'
ପୂଜା	'worship'
ଫୁଲ	'flower'
ସେଆଡ଼େ	'in that direction; that way'
ଏଆଡ଼େ	'in this direction; this way'
ତାହେଲେ	'in that case'
ବୀ	'also'
ସେଠି	'in that place; there'
କାହିଁକି	'why?'

ଓଡ଼ିଆ		English
ଡ଼ାକୁଛନ୍ତି	1	he's calling
ସେ ଆପଣଂକୁ ଡ଼ାକୁଛନ୍ତି	2	he's calling you
ବୁଢ଼ା	3	old man
ସେଠି	4	in that place
ଭିକାରି - ଆଟ୍ଟା ବିଲ୍ ବାବୁ↘ ସେଠି ସେଇବୁଢାଟି ଆପଣଂକୁ ଡ଼ାକୁଛନ୍ତି↓	(5)	Bhikari - Hey Bill, that old man over there's calling you.
ମତେ	6	me
ବିଲ୍ - ମତେ କାହିଁକି ଡ଼ାକୁଛନ୍ତି↓	(7)	Bill - Why's he calling me?
କହୁଛନ୍ତି	8	he's saying
ବିଲ୍ - କଅଣ୍ କହୁଛନ୍ତି↓	(9)	What's he saying?
ବିକୁଛନ୍ତି	10	he's selling
ସେଠିକି	11	to that place
ଭିକାରି - ସେ ଫୁଲ ବିକୁଛନ୍ତି↓ ଆପଣ୍ ସେଠିକି ଯିବେ କି↘	(12)	Bh. - He's selling flowers. Do you want to go over there?
ବିଲ୍ - ହଁ ସେଠିକି ଯିବା↓ ମୁଁ ତାଂକ ଫୁଲ ଟିକିଏ ଦେଖିବି↘	(13)	B. - Yeah, let's. I want to see his flowers.
ନେବେ	14	you'll take
ଭିକାରି - ଆପଣ୍ ଫୁଲ ନେବେ କି↘	(15)	Bh. - Are you gonna take some?
ନେବି	16	I'll take
ବେଶି	17	very

ଓଡ଼ିଆ ପାଠ - ୪୦

ଗ୍ରାହକ - ଆ ଆଜ୍ଞା ଏଣୁ ଅଣ୍ଟା ଦେଇ ଏହା ଭଲ ଜିନିଷ ।

ବିକ୍ରେତା - ଆ→ହଁଆଜ୍ଞା ନାଁ↓ ଅଣ୍ଟା ନେଇ ଦିଅନ୍ତୁ ।

ଗ୍ରାହକ - ନା ଆଜ୍ଞା ଏଣୁ ଅଣ୍ଟା ଦେଇ ଏହା ଭଲ ଜିନିଷ ।

ବିକ୍ରେତା - ନା ନା ଏଣୁ ଅଣ୍ଟା ଦେଇ ଏହା ଭଲ ଜିନିଷ ।

ଗ୍ରାହକ - ଆ ଆଜ୍ଞା ଏଣୁ ଅଣ୍ଟା ଦେଇ ଏହା ଭଲ ଜିନିଷ ।

ବିକ୍ରେତା - ନା ନା ଏଣୁ ଅଣ୍ଟା ଦେଇ ଏହା ଭଲ ଜିନିଷ ।

ଗ୍ରାହକ -

Notes on the dialogue

1. This lesson introduces another form of the Oriya personal pronouns for "I, you, he/she". The table below gives each of these pronouns in all four of the forms which we have now had:

ମୁଁ	'I'	ଆପଣ	'you'	ସେ	'he/she'
ମୋ	'my'	ଆପଣଙ୍କ	'your'	ତାଙ୍କ	'his/her'
ମୋ'ର	'mine'	ଆପଣଙ୍କର	'yours'	ତାଙ୍କର	'his/hers'
ମତେ	'me; to me'	ଆପଣଙ୍କୁ	'you; to you'	ତାଙ୍କୁ	'him/her; to him/to her'

It is important to notice that while the Oriya forms in this table are all different from each other, the same is not true of the English forms: the English words "you, his, her" each correspond to two different Oriya forms. This means that there is a danger that you may choose the wrong Oriya word if you don't think carefully about how it is to be used. You can solve the difficulty each time by mentally substituting "I, my, mine, me" -- whichever one will fit in English -- in place of "you, his, her"; then the correct form will be found in the table above, in the same row occupied by the substitute chosen from "I, my, mine, me". The table is constructed so that all the forms in the same row are used in the same way.

2. You may have surmised from the above examples that Oriya does not distinguish between "he" and "she". The exercises involve only "he", but that is merely for convenience. Any sentence which can be translated into English using the word "he" could equally well be translated using the word "she" -- only your knowledge of the actual person in question would enable you to tell whether "he" or "she" would be the correct translation of the Oriya word ସେ .

3. Two of the new verbs in this lesson, ଦେବା and ନେବା , have Potential tense forms without the -ଇ- which is found in Potential forms of most Oriya verbs. Study these examples:

ମୁଁ ଦେବି	'I'll give'	ମୁଁ ବିକିବି	'I'll sell'
ଆପଣ ଦେବେ	'you'll give'	ଆପଣ ବିକିବେ	'you'll sell'
ସେ ଦେବେ	'he'll give'	ସେ ବିକିବେ	'he'll sell'
ଆମେ ଦେବା	'let's give'	ଆମେ ବିକିବା	'let's sell'
ମୁଁ ନେବି	'I'll take'	ମୁଁ କହିବି	'I'll say'
ଆପଣ ନେବେ	'you'll take'	ଆପଣ କହିବେ	'you'll say'
ସେ ନେବେ	'he'll take'	ସେ କହିବେ	'he'll say'
ଆମେ ନେବା	'let's take'	ଆମେ କହିବା	'let's say'

Translation Exercise 1 (on tape)

1. Those people are buying flowers. — ସେମାନେ ଫୁଲ କିଣୁଛନ୍ତି ।

2. Those people are buying flowers there. — ସେମାନେ ସେଠି ଫୁଲ କିଣୁଛନ୍ତି ।

3.	Those people are buying flowers here.	ସେମାନେ ଏଠି ଫୁଲ କିଣୁଛନ୍ତି ।
4.	What are they doing here?	ସେମାନେ ଏଠି କଅଣ କରୁଛନ୍ତି ?
5.	What will they do here?	ସେମାନେ ଏଠି କଅଣ କରିବେ ?
6.	What will we do here?	ଆମେ ଏଠି କଅଣ କରିବା ?
7.	What will we buy here?	ଆମେ ଏଠି କଅଣ କିଣିବା ?
8.	What will you buy here?	ଆପଣ ଏଠି କଅଣ କିଣିବେ ?
9.	What will you look at here?	ଆପଣ ଏଠି କଅଣ ଦେଖିବେ ?
10.	What are you looking at here?	ଆପଣ ଏଠି କଅଣ ଦେଖୁଛନ୍ତି ?
11.	What's he looking at here?	ସେ ଏଠି କଅଣ ଦେଖୁଛନ୍ତି ?
12.	What's he selling here?	ସେ ଏଠି କଅଣ ବିକୁଛନ୍ତି ?
13.	I'm selling flowers here.	ମୁଁ ଏଠି ଫୁଲ ବିକୁଛି ।
14.	I'm selling sweets here.	ମୁଁ ଏଠି ମିଠା ବିକୁଛି ।
15.	He's selling sweets here.	ସେ ଏଠି ମିଠା ବିକୁଛନ୍ତି ।
16.	He's selling snacks there.	ସେ ସେଠି ଜଳଖିଆ ବିକୁଛନ୍ତି ।
17.	He'll sell snacks there.	ସେ ସେଠି ଜଳଖିଆ ବିକିବେ ।
18.	He won't sell snacks there.	ସେ ସେଠି ଜଳଖିଆ ବିକିବେ ନି ।
19.	He's not selling snacks there.	ସେ ସେଠି ଜଳଖିଆ ବିକୁନାହାନ୍ତି ।
20.	He's not selling snacks here.	ସେ ଏଠି ଜଳଖିଆ ବିକୁନାହାନ୍ତି ।

Translation Exercise 2 (on tape)

1.	I'm going there.	ମୁଁ ସେଠିକି ଯାଉଛି ।
2.	He's going there.	ସେ ସେଠିକି ଯାଉଛନ୍ତି ।
3.	He's coming here.	ସେ ଏଠିକି ଆସୁଛନ୍ତି ।
4.	You're coming here.	ଆପଣ ଏଠିକି ଆସୁଛନ୍ତି ।
5.	You'll come here.	ଆପଣ ଏଠିକି ଆସିବେ ।
6.	Will you come here?	ଆପଣ ଏଟିକି ଆସିବେ କି ↘
7.	Will he come here?	ସେ ଏଠିକି ଆସିବେ କି ↘
8.	He'll come here tomorrow.	ସେ କାଲି ଏଠିକି ଆସିବେ ।
9.	He'll come here in the morning.	ସେ ସକାଳେ ଏଠିକି ଆସିବେ ।

10.	I'll go there in the morning.	ମୁଁ ସକାଳେ ସେଠିକି ଯିବି ।
11.	Shall I go there in the morning?	ମୁଁ ସକାଳେ ସେଠିକି ଯିବି କି ↘
12.	Will you go there in the morning?	ଆପଣ ସକାଳେ ସେଠିକି ଯିବେ କି↘
13.	Will you go there tomorrow morning?	ଆପଣ କାଲି ସକାଳେ ସେଠିକି ଯିବେ କି ↘
14.	Will you come here tomorrow morning?	ଆପଣ କାଲି ସକାଳେ ଏଠିକି ଆସିବେ କି ↘
15.	He'll come here tomorrow morning.	ସେ କାଲି ସକାଳେ ଏଠିକି ଆସିବେ ।

Translation Exercise 3 (on tape)

1.	I'll give him two annas.	ମୁଁ ତାଂକୁ ଦିଅଣା ଦେବି ।
2.	I'll give you two annas.	ମୁଁ ଆପଣଂକୁ ଦିଅଣା ଦେବି ।
3.	He'll give you two annas.	ସେ ଆପଣଂକୁ ଦିଅଣା ଦେବେ ।
4.	He'll give me two annas.	ସେ ମତେ ଦିଅଣା ଦେବେ ।
5.	Will he give me two annas?	ସେ ମତେ ଦିଅଣା ଦେବେ କି ↘
6.	He won't give me two annas.	ସେ ମତେ ଦିଅଣା ଦେବେନି ।
7.	I'll give him two annas.	ମୁଁ ତାଂକୁ ଦିଅଣା ଦେବି ।
8.	I'm calling him.	ମୁଁ ତାଂକୁ ଡାକୁଛି ।
9.	I'm calling you.	ମୁଁ ଆପଣଂକୁ ଡାକୁଛି ।
10.	He's calling you.	ସେ ଆପଣଂକୁ ଡାକୁଛନ୍ତି ।
11.	He's calling me.	ସେ ମତେ ଡାକୁଛନ୍ତି ।
12.	Are you calling me?	ଆପଣ ମତେ ଡାକୁଛନ୍ତି କି ↘
13.	Will you call me?	ଆପଣ ମତେ ଡାକିବେ କି ↘
14.	Will you call him?	ଆପଣ ତାଂକୁ ଡାକିବେ କି ↘
15.	Shall I call him?	ମୁଁ ତାଂକୁ ଡାକିବି କି ↘
16.	Shall we call him?	ଆମେ ତାଂକୁ ଡାକିବା କି ↘
17.	Shall we give him two annas?	ଆମେ ତାଂକୁ ଦିଅଣା ଦେବା କି ↘
18.	Shall we give him one anna?	ଆମେ ତାଂକୁ ଅଣେ ଦେବା କି ↘
19.	I'll give him one anna.	ମୁଁ ତାଂକୁ ଅଣେ ଦେବି ।
20.	I'll give you one anna.	ମୁଁ ଆପଣଂକୁ ଅଣେ ଦେବି ।

Translation Self-Test (on tape only)

Word List

ଡାକିବା	'to call; to invite'
କହିବା	'to say'
ବିକିବା	'to sell'
ନେବା	'to take'
ଦେବା	'to give'
ଆପଣଙ୍କୁ	'you; to you'
ମତେ	'me; to me'
ତାଂକୁ	'him/her; to him/to her'
ସେଠିକି	'to that place'
ଏଠିକି	'to this place'
ଦାମ୍	'price'
ଅଣେ	'one anna'
ଦିଅଣା	'two annas'
ସୁନ୍ଦର	'pretty'
ସସ୍ତା	'cheap'
ଠିକ୍	'okay'
ହଉ	'so be it.'
ସକାଳେ	'in the morning'
ଆଉ	'more'

ଓଡ଼ିଆ		English
ଆପଣ୍ମାନେ	1	you people
ଫୁଲବାଲା - ଆଜ୍ଞା ବାବୁ → ଆପଣ୍ମାନେ ଏଇ ଫୁଲଟା ଦେଉଳକୁ ନେଇଯିବେ କି ↘	(2)	Flower-seller - Pardon me, sir, are you gentlemen gonna take this flower to the temple?
ନେଇଯିବୁ ନି	3	we won't take away
ବିଲ୍ - ନା ଆଜ୍ଞା → ଆମେ ନେଇଯିବୁନି ↓	(4)	Bill - No, we aren't.
ଫୁଲବାଲା - କାହିଁକି ନେଇଯିବେନି ବାବୁ ↓	(5)	F. - Why not, sir?
କାରଣ	6	because
ଆମେରିକାର ଲୋକ	7	an American
ବିଲ୍ - କାରଣ ମୁଁ ଆମେରିକାର ଲୋକ ↓	(8)	B. - Because I'm an American.
ଭିତରକୁ	9	into
ଯାଇପାରିବି	10	I'll be able to go
ମୁଁ ଦେଉଳ ଭିତରକୁ ଯାଇପାରିବିନି ↓	(11)	I can't go into the temple.
ଯାଇପାରିବେ	12	he'll be able to go
ଫୁଲବାଲା - ଆପଣଙ୍କ ସାଙ୍ଗ ଯାଇପାରିବେନି କି ↘	(13)	F. - Can't your friend go in?
ଭାରତୀୟ ଲୋକ	14	an Indian
ବିଲ୍ - ଆଜ୍ଞା ↓ ସେ ଭାରତୀୟ ଲୋକ ↓	(15)	B. - Yes, he's an Indian.
ଫୁଲବାଲା - ତାହେଲେ ସେ ନେଇଯିବେ ↓	(16)	F. - Then he should take it.
ଏଇନେ	17	now
ଯାଉଛୁ	18	we're going

ବିଲ୍ - ନା ଆଜ୍ଞା → ଏଇନେ ଆମେ ତାଂକ ଘରକୁ ଯାଉଛୁ ↓	(19)	B. - No, we're going to his house now.
ଆମେ ସେଠି ଖରାବେଳେ ଭାତ ଖାଇବୁ ↓	(20)	We're gonna eat dinner there at noon.
କେବେ	21	when?
ଫେରିଆସିବେ	22	you'll come back
ଫୁଲବାଲା - ଆପଣ୍ ଏଠିକି କେବେ ଫେରିଆସିବେ ↓	(23)	F. - When will you come back here?
କହିପାରିବି ନି	24	I won't be able to say
ସଂଧ୍ୟାରେ	25	in the evening
ବିଲ୍ - ମୁଁ କହିପାରିବିନି ↓ ସଂଧ୍ୟାରେ ଆସିବି ବୋଧେ ↓	(26)	B. - I don't know. In the evening, probably.
ତେବେ	27	at that time
ଫୁଲବାଲା - ତେବେ ଆପଣ୍ ସସ୍ତା ସସ୍ତା ଫୁଲ କିଣିପାରିବେ ↓	(28)	F. - Then you can buy cheap flowers.

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Notes on the dialogue

1. Since Lesson 7, where the pronoun ଆମେ 'we' was introduced, we have been using it only in its inclusive meaning, "we-including-you", as in

ଆମେ ଭାତ ଖାଇବା	'you and I will eat dinner'
ଆମେ ଦିଅଣା ଦେବା	'let's give two annas'

In Dialogue 9 the verb-ending is introduced for exclusive-we, that is "we-but-not-you". Compare the following:

ଆମେ ଦେଖିବା	'we'll look (you included)'
ଆମେ ଦେଖିବୁ	'we'll look (but you won't)'

In English there's no way to tell whether you are included if all you hear is a sentence with "we" in it -- unless you know enough about the situation to be able to decide on the basis of non-linguistic information. If the sentence says "let's do so-and-so," then of course you know you're included. In the rest of the exercises in this book, always use the exclusive-we in Oriya, unless the instructions tell you to do otherwise, and of course you will always use the inclusive-we when the English says "let's...".

2. To express "ability to do something" a special Oriya verb construction is used. A vowel -ଇ- is added to the verb root, to form a verb stem, to which a subsidiary is then added; there are several subsidiaries in Oriya, each one used in this way to form verbs which have not only the basic meaning of the verb root, but also an extra, subsidiary meaning -- in this case, with the subsidiary -ପାର୍-, the extra meaning is one of "ability".

Verb Root + Stem-vowel + Subsidiary + Tense + Pers. Endg. ± Neg.

a. ମୁଁ	ଖା-	-ଇ-	-ପାର୍-	-ଇବ୍-	-ଇ	(ନି)
b. ଆପଣ	କିଣ-	-ଇ-	-ପାର୍-	-ଇବ୍-	-ଏ	(ନି)
c. ସେ	ଯା -	-ଇ-	-ପାର୍-	-ଇବ୍-	-ଏ	(ନି)
d. ଆମେ	ଦେ-	-ଇ-	-ପାର୍-	-ଇବ୍-	-ଆ	(ନି)
e. ଆମେ	ନେ-	-ଇ-	-ପାର୍-	-ଇବ୍-	-ଉ	(ନି)

a. ମୁଁ ଖାଇପାରିବି (ନି)	'I will (not) be able to eat; I can (not) eat'
b. ଆପଣ କିଣିପାରିବେ (ନି)	'you will (not) be able to buy; you can (not) buy'
c. ସେ ଯାଇପାରିବେ (ନି)	'he will (not) be able to go; he can (not) go'
d. ଆମେ ଦେଇପାରିବା (ନି)	'we, including you, will (not) be able to give; we, including you, can (not) give'
e. ଆମେ ନେଇପାରିବୁ (ନି)	'we, though not you, will (not) be able to take; we, though not you, can (not) take'

It may seem puzzling at first, to see what is clearly a Potential tense verb form given the translation 'I can...' in English, but in fact this is quite consistent with the basic meaning of the Potential tense: this ପାର୍ construction refers to an ability (or, in the negative, an inability) to perform an action

which is seen as potentially occurring in the near future. Oriya has another way of expressing general ability -- the long-term ability implied in such statements as "I can sing high C", or "I can't tolerate hot food". For the time being, however, we will concentrate on the ପାରି construction, also implying the ability to perform a particular action on a particular occasion -- such as "I can't go with you today" or "I can eat this with my fingers".

3. As you have probably already noticed, Oriya nouns have only one shape, regardless of whether they refer to just one thing or to more than one; for example, ମିଠା is either 'a sweet' or 'sweets', and one must simply guess if he isn't sure how many sweets are involved (often it doesn't really matter much anyway). Under certain circumstances, however, one can tell how many are involved. One way to indicate more-than-one is to double the adjective, as in line 28 of Dialogue 9:

ସସ୍ତା ଫୁଲ	'cheap flowers, a cheap flower' as compared with
ସସ୍ତା ସସ୍ତା ଫୁଲ	'cheap flowers'

This practice is not very common in Oriya; much more common is to use ଟା and ଟି to show that only one is being spoken of:

ସସ୍ତା ଫୁଲ	'a cheap flower, cheap flowers'
ସସ୍ତା ଫୁଲଟା	'the cheap flower'
ଏଇ ସସ୍ତା ଫୁଲଟା	'this cheap flower'

This of course can be done only when a particular flower or what-have-you is being spoken of. Lesson 12 gives some further discussion on this.

Translation Exercise 1 (on tape)

1.	We're gonna eat dinner there.	ଆମେ ସେଠି ଭାତ ଖାଇବୁ ।
2.	We're gonna eat fish there.	ଆମେ ସେଠି ମାଛ ଖାଇବୁ ।
3.	We're not gonna eat fish there.	ଆମେ ସେଠି ମାଛ ଖାଇବୁ ନି ।
4.	We're gonna eat fish with our fingers.	ଆମେ ହାତରେ ମାଛ ଖାଇବୁ ।
5.	We're gonna give him two annas.	ଆମେ ତାଂକୁ ଦିଅଣା ଦେବୁ ।
6.	We're not gonna give him two annas.	ଆମେ ତାଂକୁ ଦିଅଣା ଦେବୁ ନି ।
7.	We're reading this new book.	ଆମେ ଏଇ ନୂଆ ବହିଟା ପଢୁଛୁ ।
8.	Let's read this new book.	ଏଇ ନୂଆ ବହିଟା ପଢିବା ।
9.	We're gonna read that new book.	ଆମେ ସେଇ ନୂଆ ବହିଟା ପଢିବୁ ।
10.	We're gonna buy fish today.	ଆମେ ଆଜି ମାଛ କିଣିବୁ ।
11.	We're gonna buy fish tomorrow morning.	ଆମେ କାଲି ସକାଳେ ମାଛ କିଣିବୁ ।
12.	We're gonna go downtown in the evening.	ଆମେ ସଂଧ୍ୟାରେ ବଜାରକୁ ଯିବୁ ।

13.	We're gonna go to his house today.	ଆମେ ଆଜି ତାଂକ ଘରକୁ ଯିବୁ ।
14.	We're gonna go to his house this evening.	ଆମେ ଆଜି ସଂଧ୍ୟାରେ ତାଂକ ଘରକୁ ଯିବୁ ।
15.	Let's go to his house this evening.	ଆମେ ଆଜି ସଂଧ୍ୟାରେ ତାଂକ ଘରକୁ ଯିବା ।
16.	We're not gonna go to his house.	ଆମେ ତାଂକ ଘରକୁ ଯିବୁ ନି ।
17.	We're not gonna go there.	ଆମେ ସେଠିକି ଯିବୁ ନି ।
18.	We're taking flowers to the temple.	ଆମେ ଫୁଲ ଦେଉଳକୁ ନେଇଯାଉଛୁ ।
19.	Let's take flowers to the temple tomorrow.	ଆମେ କାଲି ଫୁଲ ଦେଉଳକୁ ନେଇଯିବା ।
20.	We're gonna take flowers to the temple tomorrow.	ଆମେ କାଲି ଫୁଲ ଦେଉଳକୁ ନେଇଯିବୁ ।

Translation Exercise 2 (on tape)

1.	Is he gonna write?	ସେ ଲେଖିବେ କି ↘
2.	Can he write?	ସେ ଲେଖିପାରିବେ କି ↘
3.	Can you write?	ଆପଣ ଲେଖିପାରିବେ କି ↘
4.	Can you and I write?	ଆମେ ଲେଖିପାରିବା କି ↘
5.	I can write.	ମୁଁ ଲେଖିପାରିବି ।
6.	I can't write.	ମୁଁ ଲେଖିପାରିବି ନି ।
7.	I can't read.	ମୁଁ ପଢିପାରିବି ନି ।
8.	I can't go there tomorrow.	ମୁଁ କାଲି ସେଠିକି ଯାଇପାରିବି ନି ।
9.	He can't go there tomorrow.	ସେ କାଲି ସେଠିକି ଯାଇପାରିବେ ନି ।
10.	We can't go there today.	ଆମେ ଆଜି ସେଠିକି ଯାଇପାରିବୁ ନି ।
11.	He can't give me his book.	ସେ ମତେ ତାଂକ ବହି ଦେଇପାରିବେ ନି ।
12.	I can't give you his book.	ମୁଁ ଆପଣଂକୁ ତାଂକ ବହି ଦେଇପାରିବି ନି ।
13.	Can you give me that book?	ଆପଣ ମତେ ସେଇ ବହିଟା ଦେଇପାରିବେ କି ↘
14.	Can you buy that book?	ଆପଣ ସେଇ ବହିଟା କିଣିପାରିବେ କି ↘
15.	Can I buy that book?	ମୁଁ ସେଇ ବହିଟା କିଣିପାରିବି କି ↘
16.	I don't know.	ମୁଁ କହିପାରିବି ନି ।
17.	He doesn't know.	ସେ କହିପାରିବେ ନି ।
18.	We don't know.	ଆମେ କହିପାରିବୁ ନି ।

19.	You don't know.	ଆପଣ କହିପାରିବେ ନି ।
20.	Don't you know?	ଆପଣ କହିପାରିବେ ନି କି ↘

Translation Self-Test (on tape only)

Translation Exercise 3 (on tape)

1.	I'm looking at this cheap flower.	ମୁଁ ଏଇ ସସ୍ତା ଫୁଲଟା ଦେଖୁଛି ।
2.	I'm looking at these cheap flowers.	ମୁଁ ଏଇ ସସ୍ତା ସସ୍ତା ଫୁଲ ଦେଖୁଛି ।
3.	I'm gonna buy these cheap flowers.	ମୁଁ ଏଇ ସସ୍ତା ସସ୍ତା ଫୁଲ କିଣିବି ।
4.	I'm gonna buy these big books.	ମୁଁ ଏଇ ବଡ ବଡ ବହି କିଣିବି ।
5.	He's gonna buy those big books.	ସେ ସେଇ ବଡ ବଡ ବହି କିଣିବେ ।
6.	We're buying new pens.	ଆମେ ନୂଆ ନୂଆ କଲମ୍ କିଣୁଛୁ ।
7.	He's gonna give me his old books.	ସେ ମତେ ତାଂକ ପୁରୁଣା ପୁରୁଣା ବହି ଦେବେ ।
8.	Can you see those little houses?	ଆପଣ ସେଇ ଛୋଟ ଛୋଟ ଘର ଦେଖିପାରିବେ କି↘
9.	I can't see those big houses.	ମୁଁ ସେଇ ବଡବଡ ଘର ଦେଖିପାରିବେ ନି ।
10.	He isn't reading those old books.	ସେ ସେଇ ପୁରୁଣା ପୁରୁଣା ବହି ପଢନାହାନ୍ତି ।

Negation Test (on tape only)

Comprehension Test (on tape only)

Utter Denial Exercise (on tape)

Each of the sentences on the right below is a complete denial of the sentence to the left of it. Try it with the tape first, not looking at your book. You're likely to make a number of mistakes the first time through, but it would be a good idea not to look at the book until you've done the taped exercise two or three times. If you still don't score well, then study the sentences in the book carefully.

1. ଆପଣ ମୋ ବହିଟା ପଢ଼ୁଛନ୍ତି ।	ଆପଣ କିଛି ପଢ଼ୁନାହାନ୍ତି ।
2. ମୁଁ କାଲି ଯିବି ।	ମୁଁ କେବେ ଯିବି ନି ।
3. ମୁଁ ହାତରେ ଖାଇପାରିବି ।	ମୁଁ ହାତରେ କିଛି କରିପାରିବି ନି ।
4. ସେମାନେ ସେଆଡେ ଯାଉଛନ୍ତି ।	ସେମାନେ କୁଆଡେ ଯାଉନାହାନ୍ତି ।
5. ସେ କଲମ୍‌ରେ ଲେଖିବେ ।	ସେ କୋଉଥିରେ ଲେଖିବେ ନି ।
6. ଆମେ ପୂଜା କରିବା ।	ଆମେ କିଛି କରିବା ନି ।
7. ସେଇଟା ଭାତ ।	ସେଇଟା କିଛି ନୁହେଁ ।
8. ମୁଁ ଆପଣଙ୍କ ଘରକୁ ଯାଇପାରିବି ।	ମୁଁ କୁଆଡେ ଯାଇପାରିବି ନି ।
9. ଆମେ ଜଳଖିଆ ଖାଇବୁ ।	ଆମେ କିଛି ଖାଇବୁ ନି ।
10. ମୋ ପ୍ରଫେସର୍ ଆସୁଛନ୍ତି ।	କିଏ ଆସୁନାହାନ୍ତି ।

Word List

ଫେରିଆସିବା	'to come back'
-ପାରିବା	'to be able'
ଆପଣମାନେ	'you people'
ଆମେରିକାର ଲୋକ	'an American'
ଭାରତୀୟ ଲୋକ	'an Indian'
କାରଣ	'because'
ଭିତରକୁ	'into'
ସଂଧ୍ୟାରେ	'in the evening'
ଏଇନେ	'now'
କେବେ	'when?'
ତେବେ	'then; at that time'

ଉତ୍ତର

1	ସାର ଏସ୍ଟେଟ୍
(2)	ବିମଲ - ଆସ୍ତେ ବୋସ୍ ଏମା ଭାଂଗ ଦୁଇଁ ବାଟ ପକ
	ଏସ୍ତାନ୍ତେରା ସାର ଏସ୍ଟେଟ୍
3	ଡ଼ାକ୍ତର
(4)	ଦୁଇଁ ଚାଂଦ ଟିକିଏ ଡ଼ାକ୍ତର ↓
(5)	ଦୁର୍ଗା - ନମସ୍କାର ବିମଲ ବାବୁ ↓
6	ଆସନ୍ତୁ
(7)	ବିମଲ - ନମସ୍କାର ଦୁର୍ଗା ବାବୁ ↓ ଆଜ୍ଞା ଆସନ୍ତୁ ଆସନ୍ତୁ
8	ଆଜ ଖାଇବେ ନି ↘
9	ଆସନ୍ତୁ
10	ଦୁର୍ଗା - ଆସୁଛି ତୁମଠାରେ ଆଜ ଖାଇବେ ↓
11	ତୁମ ଘରେ
(12)	ବିମଲ - ଆମେ ତମ ଘରକୁ ↓
(13)	ଦୁର୍ଗା - ନା ଆଜ୍ଞା ମୁଁ ତମଠାରୁ ନି ↓
14	ଦୂର
15	ଦୂରରୁ
16	ଆପଣଙ୍କ ଘର ଦୂର ତରୁ ଦୂରରୁ ↓
(17)	ବିମଲ - ଚାଲନ୍ତୁ ଆମେ ସମସ୍ତେ ତମକୁ ଖାଇବାକୁ ଯିବା ↓

English

1	he's working
(2)	Bhikari - Say Bill, my friend Purna's working in this shop.
3	I'll invite
(4)	I'm gonna invite him over.
(5)	Purna - Hello, Bhikari.
6	with us
(7)	Bh. - Hello, Purna. Say, would you like to have dinner with us?
8	you people
9	in what place?
(10)	P. - Where are you gonna eat?
11	in my house
(12)	Bh. - We're gonna eat at my house.
(13)	P. - No, I can't go there.
14	from here
15	far away
(16)	Your house is too far from here.
(17)	Bh. - Then let's all go to that hotel.

ପୂର୍ଣ୍ଣ - ନା → ମୁଁ ଏଠୁ ଯାଇପାରିବି ନି ↓	(18)	P. - No, I can't leave here.
ରହିବି	19	I'll stay
ଦୋକାନ୍‌ରେ	20	in the shop
ମୁଁ ଦୋକାନ୍‌ରେ ରହିବି	(21)	I'll stay in the shop.
ସେଠୁ	22	from that place
ସବୁ	23	everything
ପଠେଇବେ	24	they'll send
ସେମାନେ ସେଠୁ ସବୁ ପଠେଇବେ	(25)	Those people will send everything from there.

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Notes on the dialogue

1. Here is the complete family of Oriya words dealing with places:

	X = 'this'	X = 'that'	X = 'which?'
'in X place'	ଏଠି	ସେଠି	କାଉଠି
'from X place'	ଏଠୁ	ସେଠୁ	କାଉଠୁ
'to X place'	ଏଠିକି	ସେଠିକି	କାଉଠିକି

2. One would expect "in my house" to be ମୋ ଘରରେ in Oriya, and this is in fact acceptable; but perhaps more common is the expression ମୋ ଘରେ , which has the same meaning. This use of -ଏ is not common; with almost all other Oriya nouns, only -ରେ is possible.

3. In Note 1 of Lesson 8 there is a table giving the forms of the personal pronouns which had been introduced up to that point. The table includes the forms for 'I', 'you', and 'he/she'. Now we have other pronouns -- 'they, we'. Below we give the four forms of ଆମେ beside the corresponding forms of ସେମାନେ. Remember that although the Oriyas distinguish between inclusive-we and exclusive-we in the shape of the verb form, no distinction is made in the pronoun itself.

ସେମାନେ	'they'	ଆମେ	'we'
ସେମାନଂକ	'their'	ଆମ	'our'
ସେମାନଂକର	'theirs'	ଆମର	'ours'
ସେମାନଂକୁ	'them; to them'	ଆମକୁ	'us; to us'

Translation Exercise 1 (on tape)

1.	He'll go with me.	ସେ ମୋ ସାଂଗେ ଯିବେ ।
2.	This is my book.	ଏଇଟା ମୋ ବହି ।
3.	I'll go with you.	ମୁଁ ଆପଣଂକ ସାଂଗେ ଯିବି ।
4.	This is your book.	ଏଇଟା ଆପଣଂକ ବହି ।
5.	You'll go with him.	ଆପଣ ତାଂକ ସାଂଗେ ଯିବେ ।
6.	This is his book.	ଏଇଟା ତାଂକ ବହି ।
7.	You'll go with us.	ଆପଣ ଆମ ସାଂଗେ ଯିବେ ।
8.	This is our book.	ଏଇଟା ଆମ ବହି ।
9.	This is our house.	ଏଇଟା ଆମ ଘର ।
10.	This is our paper.	ଏଇଟା ଆମ କାଗଜ ।
11.	This paper is ours.	ଏଇ କାଗଜ୍‌ଟା ଆମର ।
12.	This paper is his.	ଏଇ କାଗଜଟା ତାଂକର ।
13.	This paper is mine.	ଏଇ କାଗଜଟା ମୋ'ର ।

14.	This paper is theirs.	ଏଇ କାଗଜଟା ସେମାନଂକର ।
15.	This paper is Purna's.	ଏଇ କାଗଜଟା ପୂର୍ଣ୍ଣ ବାବଂକର ।

Translation Exercise 2 (on tape)

1.	Where's he gonna eat?	ସେ କୋଉଠି ଭାତ ଖାଇବେ ?
2.	Where's he gonna work?	ସେ କୋଉଠି କାମ କରିବେ ?
3.	Where's he gonna read?	ସେ କୋଉଠି ପଢିବେ ?
4.	Where's he gonna worship?	ସେ କୋଉଠି ପୂଜା କରିବେ ?
5.	Where's he gonna stay?	ସେ କୋଉଠି ରହିବେ ?
6.	He's gonna stay there.	ସେ ସେଠି ରହିବେ ।
7.	He's gonna go from there.	ସେ ସେଠୁ ଯିବେ ।
8.	He's gonna come from there.	ସେ ସେଠୁ ଆସିବେ ।
9.	Where's he gonna come from?	ସେ କୋଉଠୁ ଆସିବେ ?
10.	When 's he gonna come?	ସେ କେବେ ଆସିବେ ?
11.	When's he gonna come from there?	ସେ ସେଠୁ କେବେ ଆସିବେ ?
12.	When's he gonna come here?	ସେ ଏଠିକି କେବେ ଆସିବେ ?
13.	When's he gonna come back here?	ସେ ଏଠିକି କେବେ ଫେରିଆସିବେ ?
14.	When's he gonna go?	ସେ କେବେ ଯିବେ ?
15.	When's he gonna leave here?	ସେ ଏଠୁ କେବେ ଯିବେ ?

Translation Self-Test (on tape only)

Translation Exercise 3 (on tape)

1.	He can't come here.	ସେ ଏଠିକି ଆସିପାରିବେ ନି ।
2.	He can't come from there.	ସେ ସେଠୁ ଆସିପାରିବେ ନି ।
3.	I can't come from there.	ମୁଁ ସେଠୁ ଆସିପାରିବି ନି ।
4.	We can't come from there.	ଆମେ ସେଠୁ ଆସିପାରିବୁ ନି ।
5.	We can't go from there.	ଆମେ ସେଠୁ ଯାଇପାରିବୁ ନି ।
6.	He can't go from there.	ସେ ସେଠୁ ଯାଇପାରିବେ ନି ।

7.	I can't go from there.	ମୁଁ ସେଠୁ ଯାଇପାରିବି ନି ।
8.	I can't go there.	ମୁଁ ସେଠିକି ଯାଇପାରିବି ନି ।
9.	He can't go there.	ସେ ସେଠିକି ଯାଇପାରିବେ ନି ।
10.	We can't go there.	ଆମେ ସେଠିକି ଯାଇପାରିବୁ ନି ।
11.	We'll go there.	ଆମେ ସେଠିକି ଯିବୁ ।
12.	You'll go there.	ଆପଣ ସେଠିକି ଯିବେ ।
13.	I'll go there.	ମୁଁ ସେଠିକି ଯିବି ।
14.	I'll go from there.	ମୁଁ ସେଠୁ ଯିବି ।
15.	He'll come from there.	ସେ ସେଠୁ ଯିବେ ।

Negation Test (on tape only)

Comprehension Test (on tape only)

Word List

କାମ କରିବା	'to work'
ରହିବା	'to stay; to reside'
ପଠେଇବା	'to send'
ଆମ	'our'
ଆମ ସାଂଗ	'with us'
ଆମର	'ours'
ପୂର୍ଣ୍ଣ ବାବଂକର	'Purna's'
ହୋଟେଲ୍	'hotel, restaurant'
ଦୂର	'far away'
ସମସ୍ତେ	'everybody'
କୋଉଠି	'in what place?'
ଘରେ	'in a house'
ଏଠୁ	'from here'
ସେଠୁ	'from there'
ସେମାନେ	'they'
ସେମାନଂକ	'their'

ଓଡ଼ିଆ		English
ଦର୍କାର୍	1	necessity
ହୋଟେଲବାଲା - ଆଜ୍ଞା କଅଣ୍ ଦର୍କାର୍↓	(2)	Restaurant keeper - What can I do for you, sir?
ଅଛି	3	it is present, it is here
ଭିକାରି - ମାଛ ଅଛି କି↘	(4)	Bhikari - Do you have any fish?
ନାହିଁ	5	it is not present
ହୋଟେଲବାଲା - ନା ଆଜ୍ଞା↓ ଆଜି ମାଛ ନାହିଁ↓	(6)	R. - I'm sorry, we don't have any fish today.
ମାଉଁସ	7	meat
ଭିକାରି - ମାଉଁସ ଅଛି କି↘	(8)	Bh. - Do you have any meat?
ହୋଟେଲବାଲା - ଅଛି↓	(9)	R. - Yes, we do.
ତିନି	10	three
ପ୍ଲେଟ୍	11	plate
ଦିଅନ୍ତୁ	12	give.
ଭିକାରି - ହଉ↓ ମତେ ତିନି ପ୍ଲେଟ୍ ମାଉଁସ ଦିଅନ୍ତୁ↓	(13)	Bh. - Okay, give me three plates of meat.
ହୋଟେଲବାଲା - ଆଜ୍ଞା↓ ଭାତ ବୀ ଦେବି କି↘	(14)	R. - Shall I give you rice too?
ଭିକାରି - ହଁ↓ ତିନି ପ୍ଲେଟ୍ ଭାତ ବୀ ଦିଅନ୍ତୁ↓	(15)	Bh. - Yes, give me three plates of rice too.
ବାହାରକୁ	16	to the outside
ହୋଟେଲବାଲା - ଆପଣ୍ ଏଇ ସବୁ ବାହାରକୁ ନେବେ କି↘	(17)	R. - Are you gonna take all this out?
ଭିକାରି - ହଁ ଆମେ ଏଠି ଖାଇବୁ ନି	(18)	Bh. - Yes, we're not gonna eat it here.
ଆଉ	19	more

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ହୋଟେଲବାଲା - ଆଉ କଅଣ୍ ଦର୍କାର୍ ଆଜ୍ଞା↓

ଭିକାରି - ଆଉ କଅଣ୍ ଅଛି↓

ତର୍କାରି

ଡ଼ାଲି

ଆଳୁ ଭଜା

ଶାଗ

ହୋଟେଲବାଲା - ତର୍କାରି ଅଛି↑ ଡ଼ାଲି ଅଛି↑ ଆଳୁ ଭଜା ଅଛି↑ ଶାଗ ଅଛି↓

ବାଇଗଣ ଭଜା

ଭିକାରି - ବାଇଗଣ ଭଜା ନାହିଁ↘

ହୋଟେଲବାଲା - ହଁ ଆଜ୍ଞା ଅଛି↓

ଭିକାରି - ତାହେଲେ ବାଇଗଣ ଭଜା ଦିଅନ୍ତୁ↓

(20) R. - What else, sir?

(21) Bh. - What else do you have?

22 curry

23 dal

24 fried potatoes

25 greens

(26) R. - I've got curry, I've got dal, I've got fried potatoes, I've got greens.

27 fried brinjal (eggplant)

(28) Bh. - You don't have any fried brinjal?

(29) R. - Yes, we do.

(30) Bh. - Then give me fried brinjal.

Notes on the dialogue

1. From what you already know about Oriya verbs, you would probably expect that if ଦିଅନ୍ତୁ means 'give.', then 'take.' must be ନିଅନ୍ତୁ , since ଦେବା and ନେବା seem to work in the same way; this expectation is correct. You might also expect that the rest of the Oriya verbs don't work this way, and this is also correct; we'll get to them in Lessons 13 and 14.

2. A couple of vocabulary items introduced here may be unfamiliar to you. Dal (pronounced doll) is a sauce made from any of several types of legumes similar to lentils. Dal is very common in Orissan meals, and is generally poured over one's plate of rice at the start of the meal.
Brinjal is the Indian English word for "eggplant".

On Oriya numbers

1. Many Oriya number-words end in -ଅ . This vowel-sound is often dropped in speech, so that one may hear either of the following:

ଆଠ ପ୍ଲେଟ୍ ମାଉଂସ
ଆଠ୍ ପ୍ଲେଟ୍ ମାଉଂସ 'eight plates of meat'

2. In Note 3 on Dialogue 9 we briefly discussed how to tell whether a given Oriya noun refers to one thing, or to more than one. Now let us take up nouns that refer to persons. For persons, the Oriya "pluralizer" is -ମାନେ . We have already seen this in the forms ଆପଣମାନେ 'you people', ଏମାନେ 'these people', ସେମାନେ 'those people'. It can also be used for other nouns denoting persons, for example ପ୍ରଫେସରମାନେ 'professors', ଲେଖକମାନେ 'writers'. The other forms of any of these -ମାନେ words, such as ପ୍ରଫେସରମାନଂକୁ 'to the professors', follow exactly the same pattern as the one given for ସେମାନେ in Note 3 on Dialogue 10.

3. The first exercise in this lesson gives the words for the first ten numbers in Oriya, as well as the symbols used for them. The notation system is decimal, like ours, with the symbol for ten being compounded of one and zero. Succeeding lessons will continue to present the numbers, ten at a time, in number exercises.

Oriya Number Exercise 1 (on tape)

ଏକ୍	ଦୁଇ	ତିନି	ଚାରି	ପାଂଚ	ଛଅ	ସାତ	ଆଠ	ନଅ	ଦଶ
୧	୨	୩	୪	୫	୬	୭	୮	୯	୧୦
1	2	3	4	5	6	7	8	9	10

Translation Exercise 1 (on tape)

1.	Is there any fish today?	ଆଜି ମା ଛ ଅଛି କି ↘
2.	No, there isn't any fish today.	ନା ଆଜ୍ଞା ଆଜି ମାଛ ନାହିଁ ।
3.	Is there any meat?	ମାଉଁସ ଅଛି କି ↘
4.	No, there isn't any meat.	ନା ଆଜ୍ଞା ମାଉଁସ ନାହିଁ ।
5.	Is there any rice?	ଭାତ ଅଛି କି ↘
6.	No, there isn't any rice.	ନା ଆଜ୍ଞା ଭାତ ନାହିଁ ।
7.	Are there any sweets?	ମିଠା ଅଛି କି ↘
8.	No, there aren't any sweets.	ନା ଆଜ୍ଞା ମିଠା ନାହିଁ ।
9.	Are there any snacks?	ଜଳଖିଆ ଅଛି କି ↘
10.	No, there aren't any snacks.	ନା ଆଜ୍ଞା ଜଳଖିଆ ନାହିଁ ।
11.	Is there any curry?	ତର୍କାରି ଅଛି କି ↘
12.	Yes, there's curry.	ଆଜ୍ଞା ତର୍କାରି ଅଛି ।
13.	Have you got any dal?	ଡାଲି ଅଛି କି ↘
14.	Yeah, I've got dal.	ହଁ ଡାଲି ଅଛି ।
15.	Have you got any fried potatoes?	ଆଳୁ ଭଜା ଅଛି କି ↘
16.	Yeah, I've got fried potatoes.	ହଁ ଆଳୁ ଭଜା ଅଛି ।
17.	Have you got any greens?	ଶାଗ ଅଛି କି ↘
18.	Yes, I've got greens.	ଆଜ୍ଞା ଶାଗ ଅଛି ।
19.	Have you got any fried brinjal?	ବାଇଗଣ ଭଜା ଅଛି କି ↘
20.	No, I haven't got any fried brinjal.	ନା ଆଜ୍ଞା ବାଇଗଣ ଭଜା ନାହିଁ ।

Translation Exercise 2 (on tape)

1.	Give me three plates of rice.	ମତେ ତିନି ପ୍ଲେଟ୍ ଭାତ ଦିଅନ୍ତୁ ।
2.	four	ଚାରି
3.	five	ପାଂଚ
4.	Give me five plates of curry.	ମତେ ପାଂଚ ପ୍ଲେଟ୍ ତର୍କାରି ଦିଅନ୍ତୁ ।
5.	six	ଛଅ
6.	seven	ସାତ

7.	Give me seven plates of fish.	ମତେ ସାତ ପ୍ଲେଟ୍ ମାଛ ଦିଅନ୍ତୁ ।
8.	eight	ଆଠ
9.	nine	ନଅ
10.	Give me nine plates of fried potatoes.	ମତେ ନଅ ପ୍ଲେଟ୍ ଆଳୁ ଭଜା ଦିଅନ୍ତୁ ।
11.	ten	ଦଶ
12.	Give me ten plates of greens.	ମତେ ଦଶ ପ୍ଲେଟ୍ ଶାଗ ଦିଅନ୍ତୁ ।
13.	nine	ନଅ
14.	eight	ଆଠ
15.	Give me seven plates of greens.	ମତେ ସାତ ପ୍ଲେଟ୍ ଶାଗ ଦିଅନ୍ତୁ ।

Translation Self-Test (on tape only)

Word List

ଅଛି	'it is present; it is here'
ନାହିଁ	'it is not present; it isn't here'
ଦିଅନ୍ତୁ	'give.'
ବାହାରକୁ	'to the outside'
ମାଉଁସ, ମାଂସ	'meat'
ଦରକାର୍	'necessity'
ପ୍ଲେଟ୍	'plate'
ଡାଲି	'dal'
ଆଳୁ	'potato'
ବାଇଗଣ	'brinjal'
ଆଳୁ ଭଜା	'fried potatoes'
ବାଇଗଣ ଭଜା	'fried brinjal'
ଶାଗ	'greens'
ତରକାରି	'curry'

numbers ୧ - ୧୦(1 - 10)

ହୋଟେଲ୍‌ରେ

ଖଲି

ତିନ୍‌ଟା ଖଲି

ହୋଟେଲବାଲା - ବାବୁ ତିନ୍‌ଟା ଖଲି ବୀ ଦେବି କି ↘

ସେଗୁଡ଼ା

ଭିକାରି - ହଁ ↓ ମାତ୍ର ସେଗୁଡ଼ା ବେଶି ପତଳା ↓

ଛଅଟା ଦିଅନ୍ତୁ ↓

ନିଅନ୍ତୁ

ହୋଟେଲବାଲା - ଏଇ ନିଅନ୍ତୁ ↓

ଲଡୁ

କେତେ

ପଇସା

କେତେ ପଇସା

ଭିକାରି - ଆଚ୍ଛା ଲଡୁ କେତେ ପଇସା ↓

ଚାର୍‌ଟା

ହୋଟେଲବାଲା - ଚାର୍‌ଟାକୁ ଦିଅଣା ↓

ରସଗୋଲା

କେତେ ଦାମ୍

ଭିକାରି - ରସଗୋଲା କେତେ ଦାମ୍ ↓

ବଡଗୁଡା

In the Restaurant

1	leaf plate
2	three leaf plates
(3)	Restaurant keeper - Shall I give you three leaf plates too, sir?
4	those things
(5)	Bhikari - Yes, but those are too thin.
(6)	Give me six.
7	take.
(8)	R. - Here you are, sir.
9	a kind of sweet
10	how many?
11	a unit of money
12	how much money? (small amount)
(13)	Bh. - Say, how much are lɔDus?
14	four (things)
(15)	R. - Two annas for four of 'em.
16	another kind of sweet
17	how much money?(larger amount)
(18)	Bh. - How much are rɔsɔgolas?
19	the big ones

ଚାରଣା	20	four annas
ଲେଖେଁ	21	apiece, each
ହୋଟେଲବାଲା - ବଡଗୁଡା ଚାରଣା ଲେଖେଁ↓	(22)	R. - The big ones are four annas each.
କାହିଁ	23	where is it?
ଭିକାରି - ଆଚ୍ଛା ଛୋଟଗୁଡା କାହିଁ↓	(24)	Bh. - Well how about the small ones?
ହୋଟେଲବାଲା - ଆଜ୍ଞା ଛୋଟଗୁଡା ଆଜି ନାହିଁ↓	(25)	R. - I'm sorry, we don't have any small ones today.
ଆଉ	26	and
ଭିକାରି - ଦୁଇ↓ ତିନ୍‌ଟା ବଡ ରସଗୋଲା↑ ଆଉ ଚାର୍‌ଟା ଲଡୁ ଦିଅନ୍ତୁ↓	(27)	Bh. - Okay, give me three big <u>rɔsɔgolas</u> and four <u>lɔdus</u>.

The Oriya numbers for "one, two, three, four" have special forms when used with -ଟା (further discussed in Note 3 below):

ଏକ	'one'	ଗୋଟେ	'one of 'em'
ଦୁଇ	'two'	ଦିଟା	'two of 'em'
ତିନି	'three'	ତିନ୍‌ଟା	'three of 'em'
ଚାରି	'four'	ଚାର୍‌ଟା	'four of 'em'

Notes on the dialogue

1. In Note 3 on Dialogue 9 it was pointed out that the use of -ଟା with an Oriya noun makes it clear that only one thing is involved, in addition to the fact that a particular one is being spoken of: ଫୁଲଟା 'the flower', as opposed to ଫୁଲ 'a flower; flowers'. When one wishes to speak of more-than-one particular thing, -ଟା is replaced by -ଗୁଡା , as in ଫୁଲଗୁଡା 'the flowers'. Another example: ଏଇ ଖଲିଟା 'this leaf plate', ଏଇ ଖଲିଗୁଡା 'these leaf plates'.

2. The verb form କାହିଁ 'where is it?' which appears in line 24 is remarkable in that it is used only in rhetorical questions. For example, if I come downstairs in the morning and say "Where's my breakfast?" I'm not really wondering where my wife has hidden the breakfast, I'm asking why it's not on the table; I'm more likely to get an explanation of why it's not ready yet, than a report on where it's located. And this is just the sort of situation where Oriya କାହିଁ is used -- merely to call attention to the absence of something that one had expected to find present. So in line 24 where Bhikari says ଆଚ୍ଛା ଛୋଟଗୁଡା କାହିଁ the English translation is 'Well, how about the small ones?' which indicates that he expects the man to have some small ones, but doesn't see them on display (and for good reason, as the man proceeds to say that he's out of small ones).

3. In Lesson 11 the only things that were mentioned in terms of quantity were food items that were "measured" by the plateful, like ତିନି ପ୍ଲେଟ୍ ବାଇଗଣ ଭଜା 'three plates of fried brinjal'. In Lesson 12 we begin to speak of other things, such as ତିନଟା ଖଲି 'three leaf plates', ଚାରିଟା ଲଡୁ 'four loDus', and in these expressions the particle -ଟା is attached to the number. When used without a noun, the meaning assumes that some noun or other is understood between the speaker and hearer: ଛଅଟା ଦିଅନ୍ତୁ 'give me six (of 'em)'. Without the -ଟା, ଛଅ ଦିଅନ୍ତୁ would mean something like 'give me a (size) six', or possibly 'give me one with a six on it' (speaking of numbered tickets, perhaps).

In English we distinguish between what are called "mass nouns" and "count nouns." With mass nouns we generally use some sort of "measure word" such as "a glass of milk, a quart of beer, a pound of sugar," and so on, rather than "a sugar" for example. With count nouns we don't use measure-words in English; for example, "three pencils," not something like "a trio of pencil."

Up to now we have been dealing only with Oriya mass nouns, like ତରକାରି 'curry', and the measure-word we have been using is ପ୍ଲେଟ୍ 'plate'. Thus we have ତିନି ପ୍ଲେଟ୍ ତରକାରି 'three plates of curry'. With Oriya count nouns like କଲମ୍, ଲଡୁ , where the numbered items are considered as discreet units in themselves, a word like ଟା is attached to the end of the number: ତିନ୍ଟା କଲମ୍ 'three pens'. ଟା is by far the commonest of these words, although there are others. The word ପ୍ଲେଟ୍ is not always a measure-word, of course; it can also refer to the vessel itself, instead of its contents. In that case ଟା is also used: ତିନ୍ଟା ପ୍ଲେଟ୍ 'three plates'. In this case one is interested in how many plates there are, not in how much food may be on them; so even if they happen to have servings of curry on them, ଟା is still used: ତିନ୍ଟା ପ୍ଲେଟ୍ ତରକାରି 'three plates with curry on them'. Notice the shift of meaning in the series of phrases:

ତିନି ପ୍ଲେଟ୍ ତରକାରି	'three plates of curry' (talking about curry)
ତିନ୍ଟା ପ୍ଲେଟ୍	'three plates' (talking about plates)
ତିନ୍ଟା ପ୍ଲେଟ୍ ତରକାରି	'three plates with curry on them' (talking about plates)

Translation Exercise 1 (on tape)

1.	Give me three plates of rice.	ମତେ ତିନି ପ୍ଲେଟ୍ ଭାତ ଦିଅନ୍ତୁ ।
2.	Give me three laDus.	ମତେ ତିନ୍‌ଟା ଲଡୁ ଦିଅନ୍ତୁ ।
3.	Give me seven laDus.	ମତେ ସାତଟା ଲଡୁ ଦିଅନ୍ତୁ ।
4.	Give me four pens.	ମତେ ଚାର୍‌ଟା କଲମ୍ ଦିଅନ୍ତୁ ।
5.	Give me nine letters.	ମତେ ନଅଟା ଚିଠି ଦିଅନ୍ତୁ ।
6.	Give me five books.	ମତେ ପାଂଚଟା ବହି ଦିଅନ୍ତୁ ।
7.	Give me three rasagolas.	ମତେ ତିନ୍‌ଟା ରସଗୋଲା ଦିଅନ୍ତୁ ।
8.	Give me eight sweets.	ମତେ ଆଠଟା ମିଠା ଦିଅନ୍ତୁ ।
9.	Give me six spoons.	ମତେ ଛଅଟା ଚାମଚ୍ ଦିଅନ୍ତୁ ।
10.	Give me ten eggs.	ମତେ ଦଶଟା ଅଣ୍ଡା ଦିଅନ୍ତୁ ।
11.	I'm gonna read those three new books.	ମୁଁ ସେଇ ତିନ୍‌ଟା ନୂଆ ବହି ପଢିବି ।
12.	These eight letters are mine.	ଏଇ ଆଠଟା ଚିଠି ମୋ'ର ।
13.	I'm gonna buy those four spoons.	ମୁଁ ସେଇ ଚାର୍‌ଟା ଚାମଚ୍ କିଣିବି ।
14.	Can you eat five sweets?	ଆପଣ ପାଂଚଟା ମିଠା ଖାଇପାରିବେ କି ↘
15.	They'll send six fish.	ସେମାନେ ଛଅଟା ମାଛ ପଠେଇବେ ।

Price-quotation Exercise 1 (on tape)

1.	ଲଡୁ କେତେ ପଇସା ? (ଚାର୍‌ଟା)	ଚାର୍‌ଟାକୁ ଦିଅଣା ।
2.	(ଛଅଟା)	ଛଅଟାକୁ ଦିଅଣା ।
3.	(ଦଶଟା)	ଦଶଟାକୁ ଦିଅଣା ।
4.	(ପାଂଚଣା)	ଦଶଟାକୁ ପାଂଚଣା ।
5.	(ଆଠଟା)	ଆଠଟାକୁ ପାଂଚଣା ।
6.	(ତିନ୍‌ଟା)	ତିନ୍‌ଟାକୁ ପାଂଚଣା ।
7.	(ଚାରଣା)	ତିନ୍‌ଟାକୁ ଚାରଣା ।
8.	(ପାଂଚଟା)	ପାଂଚଟାକୁ ଚାରଣା ।
9.	(ନଅଟା)	ନଅଟାକୁ ଚାରଣା ।
10.	(ଦଶଣା)	ନଅଟାକୁ ଦଶଣା ।

Price-quotation Exercise 2 (on tape)

1.	ବହି ଗୁଡା କେତେ ଲେଖେଁ ? (ଦଶଣା)	ବହି ଗୁଡା ଦଶଣା ଲେଖେଁ ।
2.	ଫୁଲ ଗୁଡା କେତେ ଲେଖେଁ ? (ଦିଅଣା)	ଫୁଲ ଗୁଡା ଦିଅଣା ଲେଖେଁ ।
3.	ରସଗୋଲା ଗୁଡା କେତେ ଲେଖେଁ ? (ଚାରଣା)	ରସଗୋଲା ଗୁଡା ଚାରଣା ଲେଖେଁ ।
4.	କଲମ୍ ଗୁଡା କେତେ ଲେଖେଁ ? (ଆଠଣା)	କଲମ୍ ଗୁଡା ଆଠଣା ଲେଖେଁ ।
5.	ଲଡୁ ଗୁଡା କେତେ ଲେଖେଁ ? (ଦିଅଣା)	ଲଡୁ ଗୁଡା ଦିଅଣ ଲେଖେଁ ।
6.	ଚାମଚ୍ ଗୁଡା କେତେ ଲେଖେଁ ? (ଚୁଅଣା)	ଚାମଚ୍ ଗୁଡା ଚୁଅଣା ଲେଖେଁ ।
7.	ପ୍ଲେଟ୍ ଗୁଡା କେତେ ଲେଖେଁ ? (ନଅଣା)	ପ୍ଲେଟ୍ ଗୁଡା ନଅଣା ଲେଖେଁ ।
8.	ଅଣ୍ଡା ଗୁଡା କେତେ ଲେଖେଁ ? (ପାଂଚଣା)	ଅଣ୍ଡା ଗୁଡା ପାଂଚଣା ଲେଖେଁ ।
9.	ଫୁଲ ଗୁଡା କେତେ ଲେଖେଁ ? (ତିନଣା)	ଫୁଲ ଗୁଡା ତିନଣା ଲେଖେଁ ।
10.	ଲଡୁ ଗୁଡା କେତେ ଲେଖେଁ ? (ଅଣେ)	ଲଡୁ ଗୁଡା ଅଣେ ଲେଖେଁ ।

Translation Self-Test (on tape only)

Number Exercise 2, Numbers 11 to 20 (on tape)

ଏଗାର	ବାର	ତେ'ର	ଚଉଦ	ପଂଦର	ଷୋ'ଳ	ସତର	ଅଠର	ଉଣେଇଶ	କୋଡିଏ
୧୧	୧୨	୧୩	୧୪	୧୫	୧୬	୧୭	୧୮	୧୯	୨୦
11	12	13	14	15	16	17	18	19	20

Translation Exercise 3 (on tape)

1.	I'll buy 12 fish tomorrow.	ମୁଁ କାଲି ବାରଟା ମାଛୁ କିଣିବି ।
2.	How much are those 20 eggs?	ସେଇ କୋଡିଏଟା ଅଣ୍ଡା କେତେ ଦାମ୍ ?
3.	Give me 14 plates of greens.	ଚଉଦ ପ୍ଲେଟ୍ ଶାଗ ଦିଅନ୍ତୁ ।
4.	There are 17 books in that shop.	ସେଇ ଦୋକାନରେ ସତରଟା ବହି ଅଛି ।
5.	I'm gonna write 11 letters today.	ମୁଁ ଆଜି ଏଗାରଟା ଚିଠି ଲେଖିବି ।
6.	Can these people eat 18 plates of rice?	ଏମାନେ ଅଠର ପ୍ଲେଟ୍ ଭାତ ଖାଇପାରିବେ କି ?

7.	Ten annas for 12 of 'em.	ବାରଟାକୁ ଦଶଣା ।
8.	He'll give you 19 flowers.	ସେ ଆପଣଂକୁ ଉଣେଇଶଟା ଫୁଲ ଦେବେ ।
9.	I'll give him 15 annas.	ମୁଁ ତାଂକୁ ପଂଦରଣା ଦେବି ।
10.	There are 13 houses there.	ସେଠି ତେ'ରଟା ଘର ଅଛି ।
11.	Will you sell these 18 brinjals?	ଆପଣ ଏଇ ଅଠରଟା ବାଇଗଣ ବିକିବେ କି ↘
12.	These things are 11 annas each.	ଏଗୁଡା ଏଗରଣା ଲେଖେଁ ।
13.	How much are 16 plates of meat?	ଷୋ'ଳ ପ୍ଲେଟ୍ ମାଉଁସ କେତେ ଦାମ୍ ?
14.	Give me 20 pencils.	କୋଡିଏଟା ପେନ୍‌ସିଲ୍ ଦିଅନ୍ତୁ ।
15.	Do you have 14 eggs?	ଚଉଦଟା ଅଣ୍ଡା ଅଛି କି ↘
16.	Why are you buying 17 spoons?	ଆପଣ ସତରଟା ଚାମଚ୍ କାହିଁକି କିଣୁଛନ୍ତି ?
17.	I can't eat 19 plates of fried potatoes.	ମୁଁ ଉଣେଇଶ ପ୍ଲେଟ୍ ଆଳୁ ଭଜା ଖାଇପାରିବି ନି ।
18.	Give me 15 new pens.	ପଂଦରଟା ନୂଆ କଲମ୍ ଦିଅନ୍ତୁ ।
19.	These plates are 13 annas each.	ଏଇ ପ୍ଲେଟ୍ ଗୁଡା ତେ'ରଣା ଲେଖେଁ ।
20.	I'll send 16 letters today.	ମୁଁ ଆଜି ଷୋ'ଳଟା ଚିଠି ପଠେଇବି ।

Negative Response Test (on tape only)

Word List

କାହିଁ	'where is it?'
-ଗୁଡା	'the things'
ଏଗୁଡା	'these things'
ସେଗୁଡା	'those things'
ବଡଗୁଡା	'the big ones'
ଖଲି	'leaf plate'
ଲଡୁ	a kind of sweet
ପଇସା	a unit of money
ରସଗୋଲା	another kind of sweet
ଚାରଣା	'four annas'
କେତେ	'how many?'
କେତେ ପଇସା	'how much money?' (small amount)
କେତେ ଦିମ୍	'how much money?' (larger amount)
ଏଇ	'here'
ଲେଖେଁ	'apiece, each'
ଆଉ	'and'

ଓଡ଼ିଆ		English
ଜିନିଷ	1	thing
ତିଆରି ହେଇଛି	2	it has become ready
ଭିକାରି - ମୋ ଜିନିଷ ସବୁ ତିଆରି ହେଇଛି କି ↘	(3)	Bhikari - Are all my things ready?
ହୋଟେଲବାଲା - ହେଇନି ଆଜ୍ଞା ↓	(4)	Restaurant keeper - No sir, they aren't.
ବସନ୍ତୁ	5	sit down.
ଦଉଛି	6	I'm giving
ଟିକିଏ ବସନ୍ତୁ ମୁଁ ଦଉଛି ↓	(7)	Please sit down, I'll have them ready for you in a moment.
ଡେରି ହେଇଯାଉଛି	8	it's becoming late
ଭିକାରି - ନା → ମତେ ଡେରି ହେଇଯଉଛି → ମୁଁ ବସିପାରିବି ନି ↓	(9)	Bh. - No, it's getting late, I can't sit down.
ବସୁଛନ୍ତି	10	you're sitting down
ବସୁନାହାନ୍ତି	11	you're not sitting down
ହୋଟେଲବାଲା - ଆଜ୍ଞା ଟିକିଏ ବସୁନାହାନ୍ତି ↘	(12)	R. - Please, sir, won't you sit down for a moment?
ମିନିଟ୍	13	minute
ଦି ମିନିଟ୍	14	two minutes
ପରେ	15	after
ଦି ମିନିଟ୍ ପରେ ଦେଇଦେବି ↓	(16)	I'll give it to you in two minutes, for sure.
ପୂଜାରୀ	17	cook (of the Brahmin caste)
ପୂଜାରୀମାନେ	18	cooks

ଭାଷାତତ୍ତ୍ୱ - ୭୮ - ୨୮

କାଲି	19	yesterday
ଗାଁ	20	village
ଯାଉଛନ୍ତି	21	they are going
ଯାଇଛନ୍ତି	22	they have gone
ମୋ ପୂଜାରୀମାନେ କାଲି ଗାଁକୁ ଯାଇଛନ୍ତି ↓	(23)	R. - My cooks went to their village yesterday.
ଖାଇବା	24	food
ଆର	25	other
-ରୁ	26	from
ଆର ହୋଟେଲ୍‌ରୁ	27	from the other hotel
ପଠଉଛନ୍ତି	28	they're sending
ଆପଣଙ୍କ ଖାଇବା ସେମାନେ ଆର ହୋଟେଲ୍‌-ରୁ ପଠଉଛନ୍ତି ↓	(29)	They're sending your food from the other hotel.

Notes on the dialogue

1. The Oriya Present Perfect tense introduced in this lesson is formed according to exactly the same verb formula which was given in Lesson 3 for the Present Progressive tense. The formula is repeated here, with examples for both the Present Progressive and the Present Perfect tense.

	Verb Root	+ Aspect	± Negative	∓ Tense	+ Personal Ending
1. ମୁଁ	ଖା-	-ଉ-		-ଛି-	-ଇ
a. ମୁଁ	ଖା-	-ଇ-		-ଛି-	-ଇ
2. ଆପଣ	ଆସ୍-	-ଉ-	-ନ୍-		-ଆନ୍ତି
b. ଆପଣ	ଆସ୍-	-ଇ-	-ନ୍-		-ଆନ୍ତି

1. ମୁଁ ଖାଉଛି । 'I'm eating'
a. ମୁଁ ଖାଇଛି । 'I've eaten; I ate'
2. ଆପଣ ଆସୁନାନ୍ତି । 'You aren't coming'
b. ଆପଣ ଆସିନାନ୍ତି 'You haven't come; you didn't come'

These sentences give an idea of the meaning of the term aspect: aspect refers only to the distribution of events through time -- not to their placement in time. Thus the numbered sentences above distribute the events of eating and coming so that they take place simultaneously with the speaker's report of them. The lettered sentences distribute these same events so that they have already taken place and been completed by the time the speaker makes his report of them.

Notice that because the completion of the event is the important thing in the Oriya Present Perfect tense, two English translations are possible, either 'I've eaten' or 'I ate'; since the difference between these two expressions is reflected only in English, there's no problem in deciding which one to use to translate from Oriya, provided you know enough about the situation being described -- simply describe it in English and use the English expression that fits best. And if you don't know that much about the situation, then it doesn't make much difference which one you use. And in going from English into Oriya, you simply ignore the English distinction.

2. The word କାଲି means 'tomorrow' when used with a Potential tense verb, and 'yesterday' when used with a Present Perfect tense verb. Since କାଲି can have only one meaning with each tense, no confusion and no uncertainty result; this shows, by the way, that English overdifferentiates by using two different words with these tenses where Oriya uses only କାଲି .

ମୁଁ କାଲି ସେଠିକି ଯିବି 'I'll go there tomorrow'
ମୁଁ କାଲି ସେଠିକି ଯାଇଛି 'I went there yesterday'

3. With the introduction of ହେବା 'to become' we now have all five of the Oriya "irregular" verbs -- that is, these five don't "behave" in the same way as all the rest of the Oriya verbs do, in the building of their various tense forms. The five are ଦେବା 'to give', ନେବା 'to take', ହେବା 'to become', ଯିବା 'to go', ନେଇଯିବା 'to take away'. Among these five, the first three form one group, and the last two form another group. The chart on the following page illustrates the formation of the different tenses we have had in these verbs.

ଦେବା, ନେବା, ଦେବା			ଯିବା, ନେଇଯିବା		
ମୁଁ	ଦଉଛି	'I'm giving'	ମୁଁ	ଯାଉଛି	'I'm going'
ମୁଁ	ନଉଛି	'I'm taking'	ମୁଁ	ନେଇଯାଉଛି	'I'm taking away'
ମୁଁ	ହଉଛି	'I'm becoming'			
ମୁଁ	ଦେଇଛି	'I gave'	ମୁଁ	ଯାଇଛି	'I went'
ମୁଁ	ନେଇଛି	'I took'	ମୁଁ	ନେଇଯାଇଛି	'I took away'
ମୁଁ	ହେଇଛି	'I became'			
ମୁଁ	ଦେବି	'I'll give'	ମୁଁ	ଯିବି	'I'll go'
ମୁଁ	ନେବି	'I'll take'	ମୁଁ	ନେଇଯିବି	'I'll take away'
ମୁଁ	ହେବି	'I'll become'			

4. A large class of Oriya verbs behave in the same way as ପଠଉବା 'to send', which is introduced in this lesson. For contrast, its forms are presented below together with the corresponding forms of ଦେବା 'to give' and ଖାଇବା 'to eat'.

Present Progressive	Present Perfect	Potential
'I'm sending, giving, eating'	'I sent, gave, ate'	'I'll send, give, eat'
ମୁଁ ପଠଉଛି	ମୁଁ ପଠେଇଛି	ମୁଁ ପଠେଇବି
ମୁଁ ଦଉଛି	ମୁଁ ଦେଇଛି	ମୁଁ ଦେବି
ମୁଁ ଖାଉଛି	ମୁଁ ଖାଇଛି	ମୁଁ ଖାଇବି

5. In line 16 of Dialogue 13 we have an example of our second subsidiary. When used as a verb all by itself, ଦେବା has the basic meaning of 'to give'; when used as a subsidiary to other verbs, however, it has other meanings which are somewhat remote from giving. In ଦେଇଦେବି the subsidiary meaning is one of certainty, reassurance: 'I'll give it to you without fail'.

Translation Exercise 1 (on tape)

1.	He's going (home) to his house.	ସେ ଘରକୁ ଯାଉଛନ୍ତି ।
2.	He's going to his village.	ସେ ଗାଁକୁ ଯାଉଛନ୍ତି ।
3.	He's gone to his village.	ସେ ଗାଁକୁ ଯାଇଛନ୍ତି ।
4.	He's eating dinner.	ସେ ଭାତ ଖାଉଛନ୍ତି ।
5.	He has eaten dinner.	ସେ ଭାତ ଖାଇଛନ୍ତି ।
6.	I'm reading this book.	ମୁଁ ଏଇ ବହିଟା ପଢୁଛି ।
7.	I've read this book.	ମୁଁ ଏଇ ବହିଟା ପଢିଛି ।
8.	Why are you going there?	ଆପଣ ସେଠିକି କାଦିଁକି ଯାଉଛନ୍ତି ?
9.	Why have you gone there?	ଆପଣ ସେଠିକି କାଦିଁକି ଯାଇଛନ୍ତି ?
10.	Are you writing that letter?	ଆପଣ ସେଇ ଚିଠିଟା ଲେଖୁଛନ୍ତି କି
11.	Did you write that letter?	ଆପଣ ସେଇ ଚିଠିଟା ଲେଖିଛନ୍ତି କି
12.	Aren't you writing that letter?	ଆପଣ ସେଇ ଚିଠିଟା ଲେଖୁନାହାନ୍ତି କି
13.	Haven't you written that letter?	ଆପଣ ସେଇ ଚିଠିଟା ଲେଖିନାହାନ୍ତି କି
14.	Why haven't you written that letter?	ଆପଣ ସେଇ ଚିଠିଟା କାଦିଁକି ଲେଖିନାହାନ୍ତି ?
15.	Why haven't you read that book?	ଆପଣ ସେଇ ବହିଟା କାଦିଁକି ପଢିନାହାନ୍ତି ?
16.	Have you seen my pen?	ଆପଣ ମୋ କଲମ୍‌ଟା ଦେଖିଛନ୍ତି କି
17.	Haven't you seen my pen?	ଆପଣ ମୋ କଲମ୍‌ଟା ଦେଖିନାହାନ୍ତି କି
18.	Are you eating my fried potatoes?	ଆପଣ ମୋ ଆଳୁ ଭଜା ଖାଉଛନ୍ତି କି
19.	Have you eaten my fried potatoes?	ଆପଣ ମୋ ଆଳୁ ଭଜା ଖାଇଛନ୍ତି କି
20.	I've never eaten fried potatoes.	ମୁଁ ଆଳୁ ଭଜା କେବେ ଖାଇନି ।

Number Exercise 3, Numbers 21 to 30 (on tape)

ଏକୋଇଶ	ବାଇଶ	ତେଇଶ	ଚବିଶ	ପଚିଶ	ଛବିଶ	ସତାଇଶ	ଅଠାଇଶ	ଅଣତିରିଶ	ତିରିଶ
୨୧	୨୨	୨୩	୨୪	୨୫	୨୬	୨୭	୨୮	୨୯	୩୦
21	22	23	24	25	26	27	28	29	30

Translation Exercise 2 (on tape)

1.	He'll give you 29 flowers.	ସେ ଆପଣଂକୁ ଅଣତିରିଶଟା ଫୁଲ ଦେବେ ।
2.	How much are 26 plates of meat?	ଛବିଶ ପ୍ଲେଟ୍ ମାଉଁସ କେତେ ଦାମ୍ ?
3.	I'm gonna write 21 letters today.	ମୁଁ ଆଜି ଏକୋଇଶଟା ଚିଠି ଲେଖିବି ।
4.	Give me 24 plates of fried brinjal.	ମତେ ଚବିଶ ପ୍ଲେଟ୍ ବାଇଗଣ ଭଜା ଦିଅନ୍ତୁ ।
5.	How much are these 30 eggs?	ଏଇ ତିରିଶଟା ଅଣ୍ଡା କେତେ ଦାମ୍ ?
6.	Can these people eat 28 plates of rice?	ଏମାନେ ଅଠାଇଶ ପ୍ଲେଟ୍ ଭାତ ଖାଇପାରିବେ କି ↘
7.	There are 27 good books in that shop.	ସେ ଦୋକାନରେ ସତାଇଶଟା ଭଲ ବହି ଅଛି ।
8.	I'll buy 22 fish tomorrow.	ମୁଁ କାଲି ବାଇଶଟା ମାଛ କିଣିବି ।
9.	Ten annas for 23 of 'em.	ତେଇଶଟାକୁ ଦଶଣା ।
10.	I'll give him 25 leaf plates.	ମୁଁ ତାଂକୁ ପଚିଶଟା ଖଲି ଦେବି ।
11.	Will you sell these 28 brinjals?	ଆପଣ ଏଇ ଅଠାଇଶଟା ବାଇଗଣ ବିକିବେ କି ↘
12.	Give me 30 pencils.	ତିରିଶଟା ପେନ୍‌ସିଲ୍ ଦିଅନ୍ତୁ ।
13.	Do you have 22 eggs?	ବାଇଶଟା ଅଣ୍ଡା ଅଛି କି ↘
14.	Why are you buying 27 spoons?	ଆପଣ ସତାଇଶଟା ଚାମଚ୍ କାହିଁକି କିଣୁଛନ୍ତି ?
15.	I can't eat 28 plates of greens.	ମୁଁ ଅଠାଇଶ ପ୍ଲେଟ୍ ଶାଗ ଖାଇପାରିବି ନି ।
16.	I can't eat 29 plates of greens.	ମୁଁ ଅଣତିରିଶ ପ୍ଲେଟ୍ ଶାଗ ଖାଇପାରିବି ନି ।
17.	Give me 25 new pens.	ପଚିଶଟା ନୂଆ କଲମ୍ ଦିଅନ୍ତୁ ।
18.	I'll send 23 letters today.	ମୁଁ ଆଜି ତେଇଶଟା ଚିଠି ପଠେଇବି ।
19.	There are 26 houses in that village.	ସେଇ ଗାଁରେ ଛବିଶଟା ଘର ଅଛି ।
20.	Are you gonna read those 21 books?	ଆପଣ ସେଇ ଏକୋଇଶଟା ବହି ପଢିବେ କି ↘
21.	I'm gonna buy 24 flowers tomorrow.	ମୁଁ କାଲି ଚବିଶଟା ଫୁଲ କିଣିବି ।

Translation Self-Test (on tape only)

Translation Exercise 3 (on tape)

1.	I'll send the book.	ମୁଁ ବହିଟା ପଠେଇବି ।
2.	I'm sending the book.	ମୁଁ ବହିଟା ପଠଉଛି ।

3.	I'll give (you) the book.	ମଁ ବଦିଟା ଦେବି ।
4.	I'm giving (you) the book.	ମଁ ବଦିଟା ଦଉଛି ।
5.	I'll take the book.	ମଁ ବଦିଟା ନେବି ।
6.	I'm taking the book.	ମଁ ବଦିଟା ନଉଛି ।
7.	He'll send the flowers from there.	ସେ ଫଲଗଡା ସେଠ ପଠେଇବେ ।
8.	He's sending the flowers from there.	ସେ ଫଲଗଡା ସେଠ ପଠଉଛନ୍ତି ।
9.	He sent the flowers from there.	ସେ ଫଲଗଡା ସେଠ ପଠେଇଛନ୍ତି ।
10.	Will you take this book?	ଆପଣ ଏଇ ବଦିଟା ନେବେ କି ?
11.	Are you taking this book?	ଆପଣ ଏଇ ବଦିଟା ନଉଛନ୍ତି କି ?
12.	Did you take this book?	ଆପଣ ଏଇ ବଦିଟ! ନେଇଛନ୍ତି କି ?
13.	I'm giving him two annas.	ମଁ ତାଂକ ଦିଅଣା ଦଉଛି ।
14.	I'm not giving him two annas.	ମଁ ତାଂକ ଦିଅଣା ଦଉନି ।
15.	I gave him 2 annas.	ମଁ ତାଂକ ଦିଅଣା ଦେଇଛି ।
16.	I didn't give him 2 annas.	ମଁ ତାଂକ ଦିଅଣା ଦେଇନି ।

Translation Exercise 4 (on tape)

1.	I'll give (it to you) in two minutes.	ମଁ ଦି ମିନିଟ୍ ପରେ ଦେବି ।
2.	I'll give (it to you) in twenty minutes.	ମଁ କୋଡିଏ ମିନିଟ୍ ପରେ ଦେବି ।
3.	I'll give (it to you) in twenty-five minutes.	ମଁ ପଚିଶ ମିନିଟ୍ ପରେ ଦେବି ।
4.	I'll give (it to you) in thirty minutes.	ମଁ ତିରିଶ ମିନିଟ୍ ପରେ ଦେବି ।
5.	I'm gonna leave here in twenty-seven minutes.	ମଁ ସତେଇଶ ମିନିଟ୍ ପରେ ଏଠ ଯିବି ।
6.	I'm gonna leave here in twenty-three minutes.	ମଁ ତେଇଶ ମିନିଟ୍ ପରେ ଏଠ ଯିବି ।
7.	He's gonna leave here in twenty-one minutes.	ସେ ଏକୋଇଶ ମିନିଟ୍ ପରେ ଏଠ ଯିବେ ।
8.	He's gonna leave here in twenty-nine minutes.	ସେ ଅଣତିରିଶ ମିନିଟ୍ ପରେ ଏଠ ଯିବେ ।
9.	They're gonna leave here in twenty-six minutes.	ସେମାନେ ଛବିଶ ମିନିଟ୍ ପରେ ଏଠ ଯିବେ ।
10.	They're gonna leave here in twenty-two minutes.	ସେମାନେ ବାଇଶ ମିନିଟ୍ ପରେ ଏଠ ଯିବେ ।

11. We're gonna go there in twenty-four minutes. — ଆମେ ଚବିଶ ମିନିଟ୍ ପରେ ସେଠିକି ଯିବ ।

12. We're gonna go there in twenty-eight minutes. — ଆମେ ଅଠଇଶ ମିନିଟ୍ ପରେ ସେଠିକି ଯିବ ।

Negative Response Exercise (on tape)

Each question in this exercise asks whether a particular thing will happen tomorrow; your response will be to say no, it happened yesterday. For example, to ଆପଣ କାଲି ସେଠିକି ଯିବେ ? 'Are you gonna go there tomorrow?' your response will be ନା ଆଜ୍ଞା, ମଁ କାଲି ଯାଇଥିଲି । 'No, I went yesterday.'

1. ପୂଜାରୀମାନେ କାଲି ଗାଁକ ଯିବେ କି ? — ନା ଆଜ୍ଞା, ସେମାନେ କାଲି ଯାଇଥିଲେ ।
2. ଆପଣ ସେଇ ବଦିଟା କାଲି ପଢିବେ କି ? — ନା ଆଜ୍ଞା, ମଁ କାଲି ପଢିଥିଲି ।
3. ଆମେ କାଲି ସେଠି ଭାତ ଖାଇବ କି ? — ନା ଆଜ୍ଞା, ଆପଣମାନେ କାଲି ସେଠି ଖାଇଥିଲେ ।
4. ଆପଣମାନେ କାଲି ମିଠା କିଣିବେ କି ? — ନା ଆଜ୍ଞା, ଆମେ କାଲି କିଣିଥିଲୁ ।
5. ସେ କାଲି ଚିଠିଟା ପଠେଇବେ କି ? — ନା ଆଜ୍ଞା, ସେ କାଲି ପଠେଇଥିଲେ ।
6. ମଁ ମୋ ବଦିଟା କାଲି ଆପଣଙ୍କ ଦେବି କି ? — ନା ଆଜ୍ଞା, ଆପଣ କାଲି ଦେଇଥିଲେ ।
7. ଆପଣ କାଲି ପୂଜା କରିବେ କି ? — ନା ଆଜ୍ଞା, ମଁ କାଲି କରିଥିଲି ।
8. ଆମେ କାଲି ମାଛ ଖାଇବ କି ? — ନା ଆଜ୍ଞା, ଆପଣମାନେ କାଲି ଖାଇଥିଲେ ।
9. ଆପଣ କାଲି ଚିଠିଟା ଲେଖିବେ କି ? — ନା ଆଜ୍ଞା, ମଁ କାଲି ଲେଖିଥିଲି ।
10. ସେ କାଲି ଦେଉଳ ଦେଖିବେ କି ? — ନା ଆଜ୍ଞା, ସେ କାଲି ଦେଖିଥିଲେ ।

Word List

ହେବା	'to become'	ପରେ	'after'
ତିଆରି ହେବା	'to become ready'	ଆର	'other, different'
ବସିବା	'to sit down'		
ବସନ୍ତୁ	'sit down.'	-ରୁ	'from'
ଡେରି ହେଇଯିବା	'to become late'		
ପଠେଇବା	'to send'		
କାଲି	'yesterday; tomorrow'		
ଜିନିଷ	'thing'		
ମିନିଟ୍	'minute'		
ପୂଜାରୀ	'Brahmin cook'		
ଗାଁ	'village'		
ଖାଇବା	'food'		